A MANUAL OF SCRIPTURE HISTORY

LOUIS B. ABRAHAMS

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A Manual of Scripture History

for Use in

Jewish Schools and Families

BY

LOUIS B. ABRAHAMS

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NOTE.

Abraham's "Manual of Scripture History" needs no introduction; the book is very popular in England, and experienced teachers in this country, who have long recognized its merits, have pronounced it to be superior to any similar publication now in use.

The book is what its name stands for, a text-book of Scripture History for use in Jewish homes and schools. The language is mainly Biblical, hence it can well serve as an introduction to the Bible.

The book has been revised to meet the needs of American schools. For the use of teachers, examination questions have been added, which will undoubtedly prove of much value.

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CANAAN,
IN THE TIME
OF THE PATRIARCHS
Illustrating the Pentateuch
English Miles
A
B
C
D
34
35
36
Kadesh
Land of the Hittites
Sidon
Damascus
Mt. Hermon
Laish
Hivites
Waters of Merom
Ashteroth Karnaim
REPHAIM
Chinnereth
Mt. Tabor
Mt. Gilboa
Dothan
Mt. Ebal
Shechem
Mt. Gerizim
Jezreelites
Zuzim
Mahanaim
Zamzummim
Jebusites
Jebus Salem
Zoar or Bela
Heshbon
Kirjathaim
Kirjath-arba or Hebron
Gaza or Azzah
Gerar
Beer Sheba
Philistines
Amalekites
Rehoboth
Wilderness of Shur
Wilderness of Paran
Mt. Seir
Dead Sea
Salt Sea
Great Sea

THE GREAT SEA
EGYPT
GOSHEN
Succoth
Zoan
Sin
Wilderness of Shur
Wilderness of Paran
Wells of Moses
Gulf of Suez
Encampment by the Red Sea
Elim
Wilderness of Sin
River Nile
Bethel
Jericho
(Jerusalem) Salem
Bethlehem
Kirjath-Arbaa
Gaza
Gerar
Beer-sheba
Arad
Hesbon
Nebo
Dibon
Aroer
Dead Sea
Moab
Mt. Hor
Zalmonah
Punon
Oboth
Iye-abarim
Wilderness of Zin
Mount Seir
Land of Edom
Gulf of Akabah
RED SEA
Map showing the
JOURNEYINGS OF THE
CHILDREN OF ISRAEL
English Miles
Route of the Israelites

CANAAN,
AS DIVIDED AMONG
THE TWELVE TRIBES
English Miles
0 10 20 30 40
The Cities of Refuge are underlined thus Golan
R. Leontes (Litany)
Sidon
Tyre
Abel bet
Baal Gad
Lebo Hamath
DAN
Laish
Redesh
ASHER
Geshurites
Dabbasheth
MANASSEH
ZEBULON
Golan
Aphek
Ashteroth Karnaim
Hammath
Rakkath
Jabneel
LAND OF TOB
Jabesh Gilead
Tirzah
Shechem
Ramoth Gilead
Succoth
Jabbok
Mahanaim
Shiloh
Japhia
EPHRAIM
Beth Dagon
Gilgal
Bethel
Rabbath Ammon
Beth Nimrah
Ramah
Jericho
Abel Shittim
Ekron
Gilgal
Beth Hoglah
Beth Jeshimoth
Timnath
JERUSALEM
Elealeh
Heshbon
Ashdod
Rachel's Tomb
Beth Shemesh
Bethlehem
Baal Meon
Ashkelon
Gath
Jarmuth
Etam
REUBEN
Azekah
Tekoa
Mareshah
Gedor
Egron
Nezib
Beth Zur
Halhul
Gaza
Lachish
Beth Tappuah
Hebron
Dibon
Adoraim
Ziph
Engedi
Juttah
Anab
Carmel
Arnon
Eg-Rimmon
Socoh
Maon
Eshtemoa
Kerioth
Jattir
Arad
Ar (Rabbath) Moab
Beer Sheba
Aroer
Kir Moab
Brook Zered
Valley of Salt
Ziklag
A
B
C
D
E
30°
35°

CYPRUS
ARAM
SYRIA
Kadesh of the Hittites
Riblah
GREAT
DESERT
Damascus
Mt. Hermon
Ashtaroth
Karnaim
Mt. Carmel
Megiddo
Succoth
Salcah
Jabbok-gilead
Bozrah
Rabbath-Ammon
Jericho
Gilgal
Hebron
Askelon
Gaza
JUDAH
Rabbath-moab
Beersheba
Tophel
Mount Seir
Mt. Hor
Selah
Ezion-geber
THE DOMINIONS OF
DAVID AND SOLOMON

SYRIA
Sidon
Damascus
Tyre
Iyon or Ijon
Dan
Beth-rehob
Zoba
Hamath
Kedesh
Ocelli
Mt. Carmel
Megiddo
Jokneam
Dor
Taanach
Jezreel
Shunem
Ibleam
Bethshean
Succoth
Penuel
Mahanaim
Gilead
Ramoth-gilead
Jabbok
Plain of Sharon
Joppa
Lydda
Ajalon
Jabneel
Ashdod
Ashkelon
Adullam
Keilah
Hebron
Gaza
Gerar
Beersheba
Arad
Libnah
Eglon
Lachish
Moladah
Ar of Moab
Kir Moab
THE KINGDOMS
OF
JUDAH AND ISRAEL

PART I.

FROM THE CREATION TO THE DEATH OF JOSEPH.

CHAPTER I.

The Creation—Eden—Adam and Eve.

The World Created.—In the beginning God created the heavens and the earth. On the first day He made the light, on the second the heavens, on the third the dry land. On this day He commanded the earth to bring forth herbs, grasses, and trees. On the fourth day He made the sun, moon, and stars: the sun to give light by day, the moon and stars to light up the night. On the fifth day He created fish and fowl. On the sixth day He made all cattle, creeping things, and beasts of the earth. Lastly, all things having been formed ready for his use, God created man in His own image and gave him the breath of life. On the seventh day God rested from all His work. "And God blessed the seventh day, and sanctified it, because thereon He had rested from all His work, which God created and made."

Eden.—God planted a garden in Eden in the eastern part of the world, and placed in it the man, Adam, whom He had made. God caused to grow in this garden every tree that was pleasant to the sight and good for food, and in the midst of the garden He placed the tree of life, and also the tree of the knowledge of good and evil. When

God placed Adam in the Garden of Eden, He gave him one command. He said to the man, "Of every tree in the garden thou mayest eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for on the day thou eatest thereof thou shalt surely die."

Eve.—God created the first woman to be a proper help for the man. And Adam called his wife's name Eve (*Chavah*), because she was the mother of all living.

The First Sin.—Now the serpent was more cunning than any beast of the field, and he tempted Eve to break the only command which God had then given. Going to the woman he persuaded her to eat of the fruit of the forbidden tree. But Eve answered him that she dared not eat of the fruit for fear of the punishment of death. Then the serpent told her that she would not die; but that on the day she and Adam ate of it, their eyes should be opened, and they should become as God, knowing good and evil. She then ate of the fruit of the forbidden tree, and gave some of the fruit also to Adam, and he did eat. Thus did the first man and the first woman commit the first sin.

Adam and Eve Driven from Eden.—Later in the day Adam and Eve heard the voice of God in the garden. Knowing they had done wrong, they tried to hide themselves. But God at once charged them with their guilt. Adam laid the whole blame of the sin upon Eve; Eve, in her turn, blamed the serpent for tempting her. But God would not allow these excuses. They were all guilty alike; and punishment quickly followed. The serpent was to become the lowest and most despised of animals. Adam and Eve were to be driven out of the garden of Eden. They were to learn what pain and sorrow and suffering meant. Instead of living in ease upon the fruits of the garden, they were to labor and toil for their daily bread. "In the sweat of thy brow shalt thou eat bread,

till thou returnest unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Then God sent Adam and Eve out of the Garden of Eden.

CHAPTER II.

Noah—The Flood.

Cain and Abel.—Adam and Eve had two sons, Cain and Abel. Cain was a tiller of the ground, and Abel was a keeper of sheep. The two brothers brought offerings unto God—Cain of the fruit of the ground; Abel of the best of his flocks. God was pleased with Abel, and with his offering; but to Cain and to his offering He showed no respect. This made Cain very angry, and one day, being with Abel in the fields, he rose up against his brother and slew him. After this the Lord said unto Cain, "Where is thy brother Abel?" and Cain answered, "I know not; am I my brother's keeper?" But God showed him that He knew of his crime. Cain became a wanderer upon the face of the earth, and afterward settled in the land of Nod, eastward of Eden. Here a son was born unto him, whose name was Enoch. The fourth descendant from Enoch was called Lamech. He was the father of Jabal, who was the first to dwell in tents, and to study the art of rearing cattle; of Jubal, who invented the harp and flute, and of Tubal-cain, who first used instruments made of copper and iron. To Adam and Eve was now born a third son, named Seth.

There were ten generations from Adam to Noah.

The Flood.—During the life of Noah the people on the earth became very wicked. So great was their evil-doing that God repented that He had made man on the earth. But Noah did not follow the bad example of those around him, he did what was right in the sight of

God, and found grace in His sight. Noah had three sons, Shem, Ham, and Japheth. And the Lord said to Noah, "The end of all flesh is come. I will destroy the earth with all the men in it." But Noah and his family were to be saved. So God told Noah to make an ark of gopher wood, 300 cubits long, 50 broad, and 30 high. Into this he and all his family went, taking with them seven pairs of every clean animal and fowl, and one pair of the unclean, with sufficient food for all. Noah entered the ark when he was six hundred years old.

Then God caused it to rain upon the earth forty days and forty nights—the fountains of the great deep were broken up, and the windows of heaven were opened, the waters kept on increasing upon the earth until they stood fifteen cubits above the highest mountains. And all living things that were on the dry land died. After the flood had lasted 150 days the water began slowly to decrease. In about six months more, the ark having by this time rested on Mount Ararat, Noah sent forth a raven to see if the lower land were yet dry. But the raven gave him no sure sign. He then sent forth a dove, but she returned because the waters had not yet left the surface of the earth. He waited seven days more, and then sent her forth again, and she returned with an olive leaf in her mouth. He waited yet seven days and again sent forth the dove, but she returned to him no more. Then Noah knew that he might safely venture forth. The flood had lasted one year and ten days.

On coming from the Ark, Noah and his sons and their wives offered up a sacrifice of thanks unto God. And God said that the earth should no more be destroyed by a flood, and as a sign of this promise He set the rainbow in the clouds.

Noah's Sons.—After this Noah began to cultivate the earth, and he planted a vineyard. God gave to Noah the

permission to eat of the flesh of animals. But He strictly charged him not to eat of the flesh that had been cut from the living animal, for this cruel practice had prevailed before the flood. God also forbade the crime of murder and suicide, and stated the punishment in these words, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man."

Ham, one of Noah's sons, behaved so badly that he drew upon himself his father's anger. But Shem and Japheth did what was right in their father's eyes, and Noah loved and blessed them. Noah lived after the flood three hundred and fifty years, and was nine hundred and fifty years old when he died.

CHAPTER III.

The Tower of Babel.

The Oldest Nations.—The tenth chapter of Genesis is a very important one, as from the names and places mentioned in it we can trace the origin of most of the nations of ancient and modern times.

The descendants of Shem occupied the central portions of the great eastern continent of the world. They were divided into the following nationalities: Hebrews, Assyrians, Sabœans, Lydians, Arameans, Mysians, etc.

The sons of Ham inhabited the southern portions of the continent, and spread themselves freely over Africa. From them sprung the various tribes of Africa; and also the Arabians, Babylonians, Egyptians, Libyans, Philistines, Phœnicians, and Canaanites.

The children of Japheth settled in the northern and western portions of the great continent. They gave rise to the Scythians, Medes, Greeks, Cypriots, etc. The

larger portion of the nations of Europe are descended from this branch.

The Tower of Babel.—And the people said, "Let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." At this time the whole earth was of one language and used the same words. In spite of God's promise, the fear of another deluge was strong in the minds of the people, and they resolved to guard themselves against a second destruction of the human race. In the plain of Shinar, between the Euphrates and the Tigris, they set about building a tower, the top of which was to reach to heaven, and which was to afford them a sure refuge in case of another flood. But God was angry with the people for their pride and want of faith, and hindered the building of the tower. The Lord confounded the language of the people, so that one did not understand the other's speech. And He scattered them over the whole surface of the earth, so they left off building the city, which was called Babel, meaning confusion of tongues.

As there were ten generations from Adam to Noah, so there were ten generations from Shem to Abraham.

CHAPTER IV.

Abraham.

Descent of Abram.—Terah, a descendant of Shem, had three sons—Abram, Nahor, and Haran. Haran, who died in his father's lifetime, had a son, Lot, and two daughters, Milcah and Iscah. Nahor married Milcah, while Abram took to wife his niece Sarai. And Terah took Abram, and Sarai and Lot, and went forth with them from Ur of the Chaldees to go into the land of Canaan;

and they came to Haran in Mesopotamia, and dwelt there.

Abram's Wanderings.—When Abram was seventy-five years old God said unto him, "Get thee out from thy country, and from thy kindred, and from thy father's house, into a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Without a murmur Abram broke up his household, and taking with him his wife Sarai and his nephew Lot, passed into the land of Canaan and sojourned there. Again setting out on his travels he arrived at the village of Sichem, where he built an altar and "called upon the name of the Lord." By this is meant that Abram for the first time taught the inhabitants of Canaan the belief in the one true God, the only Creator and the Governor of the world. While at Sichem, God renewed His promise to Abram that his descendants should become great and should in later days inherit the land in which he was dwelling. Abram next pitched his tent at Beth-el, where he again "called upon the name of the Lord." After this Abram continued his wanderings, always going in a southerly direction.

Now a famine came upon the land of Canaan, and Abram went down into Egypt to sojourn there until the famine should cease. While dwelling in Egypt, Abram grew very rich, and became the owner of many cattle and much silver and gold.

Lot.—The famine having passed, Abram returned to the south of Canaan. During the whole of his travels his nephew Lot accompanied him. Lot had also greatly prospered, no doubt through the help and example of Abram. In fact, so large had the flocks and herds of the two camps become, that no sufficient pasture in any one place could be found for them. Owing to this difficulty quarrels were frequent between the herdsmen of Abram

and the herdsmen of Lot. This state of things was not pleasing to Abram, who was, above all things, a man of peace. And Abram said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren." He then asked Lot to choose which part of the land he would like to have for himself: "If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."

Lot chose the fertile plain of Jordan, and encamped near the wicked city of Sodom. Abram removed his tent to the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

CHAPTER V.

Abraham (*continued*).

Chedorlaomer.—At this time there reigned over Elam (a district in Persia) a mighty king named Chedorlaomer. He had conquered many princes, among whom were the rulers of cities in the Jordan plain. For twelve years they served Chedorlaomer, but in the thirteenth year they rebelled. The next year Chedorlaomer invaded the south and east of Canaan, and after gaining many battles, marched to Sodom and Gomorrah, which he captured and despoiled. He took as spoils all the substance of these cities, and seizing Lot and all his possessions, carried him away with him.

Abram Rescues Lot.—When Abram learned what had befallen Lot, he hastily gathered together his servants to the number of three hundred and eighteen, armed them and set out in pursuit of the victorious king. Three princes of the land, Mamre, Eshcol, and Aner, friends of Abram, assisted him with men. Abram made

a rapid march of 130 miles to Dan in the extreme north of Canaan, and there came up with the enemy. Abram showed not only bravery in pursuing an army many times larger than his own, but also skill in his plan of attack. Chedorlaomer was overthrown, and Lot and all his belongings were rescued.

On his return from the campaign, Melchizedek, king of Salem, priest of the most High God, came forth and blessed Abram.

Although Abram had captured much spoil, he would not keep even a shoe-lace for himself, but restored all of it to the rightful owners.

Abram's Vision.—After these events, the Lord appeared unto Abram in a vision, saying, "Fear not, Abram, I am thy shield and thy exceeding great reward." In spite of these repeated promises, Abram's spirit was sad, for he had no child. God now gave him the hope that he would have a son, and renewed his promise that his descendants should be as numerous as the stars of heaven. And God showed unto His servant what would happen to his offspring; that they should be oppressed by a foreign people for 400 years, that the nation whom they served should be judged, and that in the end they should return to their land with great riches. In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt (Nile) to the great river, the river Euphrates."

CHAPTER VI.

Abraham *(continued)*—**Sodom and Gomorrah.**

Birth of Ishmael.—Abram was still childless, though he had reached the age of eighty-six. Now Sarai had an Egyptian maid, whose name was Hagar, and whom she

gave to Abram for a second wife. This act led to great jealousy between Sarai and Hagar, and at last Hagar fled from the house of Abram. But an angel appeared unto her, and told her to return unto her mistress. He further said unto her that she should bear a son, whose name would be Ishmael, because the Lord had heard her affliction. Hagar returned to the tent of Abram, and bare him a son, whose name was Ishmael.

Abraham.—Thirteen years passed away. Abram being now ninety and nine years old, the Lord appeared unto him, saying, "I am the Almighty God; walk before Me, and be thou perfect." God again renewed His promise to make his offspring numerous. And the Lord gave him a sign. "Neither shall thy name any more be called Abram, but thy name shall be ABRAHAM, for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will give unto thee and thy seed the land of Canaan, and I will be their God. And thou shalt keep My covenant, thou and thy seed after thee."

God also changed Sarai's name to Sarah (queen). And the Lord said, "Sarah, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac. And My covenant will I establish with Isaac."

Abraham's Hospitality.—In the heat of a summer's day, Abraham was sitting at the door of his tent, when he saw three men travelling toward him. The patriarch, always ready to show kindness to strangers, invited them to rest and eat in his tent. The men did so. After the meal the travellers, who were angels, asked for Sarah, and being told she was in the tent, repeated God's promise that she should have a son. Sarah, who now heard the news for the first time, laughed within herself. One of the angels blamed her for this, saying, "Is anything too

hard for the Lord?" Then the men rose up and set out toward Sodom, and Abraham went with them a little on the way.

Sodom and Gomorrah.—Now the Lord was about to destroy Sodom and Gomorrah, because of their great wickedness. On making known His design to Abraham, the patriarch's grief was sore, and he feared, lest the innocent might suffer with the guilty. He therefore begged the Lord to spare the city if fifty good men could be found in it. God mercifully hearkened to the prayer of Abraham, and promised to spare the city if fifty good men could be found in it. But Abraham, fearing that such a number might not exist, asked further that the city might be spared if it contained forty good men. Again the Lord consented, and again Abraham sought to reduce the number, till at length God promised to spare the city if only ten good persons could be found in it. But, alas! among the thousands who dwelt in Sodom, there could not be found ten who deserved the name of righteous. And so the wicked city went to its fate.

The strangers who had partaken of Abraham's kindness, had a mission to perform. They were sent by the Lord to destroy the wicked cities of the plain. Two of them reached Sodom at even. Lot, Abraham's nephew, invited them to stay in his house over-night, and the travellers accepted his offer. Before they lay down to rest the men of Sodom gathered round the house intent on harming the strangers. It was in vain Lot went out to calm their evil passions. The angels now pulled Lot within the house, and smote the men outside with blindness, so that they wearied themselves to find the door.

Then the angels told Lot that they would destroy the city next day. They therefore urged him to leave at once, together with his wife, daughters, and other relatives. As they were going the angels said to him, "Escape

for thy life; look not behind thee, neither stay thou in all the plain, escape to the mountains, lest thou be consumed." But Lot, pleading that the mountains were too far off, received permission to take refuge in the little town of Zoar. No sooner had Lot departed from the doomed city, than the Lord rained fire and brimstone upon Sodom and Gomorrah, utterly destroying them. Lot reached Zoar in safety, but his wife, who had disobeyed the command of the angel, and looked back upon the burning cities, was changed into a pillar of salt.

CHAPTER VII.

Birth of Isaac.—The Trial of Abraham.—Death of Abraham.

Birth of Isaac.—The crowning joy in the life of Abraham was the birth of a son borne to him by his wife Sarah. Abraham called his son Isaac. "And Abraham initiated his son into the covenant, as God had commanded him." But now a fresh trouble arose in the patriarch's tent. Sarah saw Ishmael, the son of Hagar, mocking. "Wherefore she said unto Abraham, Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." The next day Abraham gave unto Hagar bread and water, and unwillingly sent her forth, and she wandered about in the wilderness of Beer-sheba. And when the water was gone she prayed, "Let me not see the death of the child." And she lifted up her voice and wept. But God in His mercy heard her weeping and showed her a well of water, which was the means of saving her life and that of her son.

At this period Abraham made a covenant of peace with Abimelech, king of the Philistines, at a place called Beer-sheba.

Abraham's Trial.—Now God desired to prove his servant Abraham, and therefore told him to proceed to the land of Moriah, and there on a hill to offer Isaac as a burnt-offering. Abraham, without a moment's hesitation, obeyed the word of God. He rose early in the morning, and taking his only son, and some wood, set out for the place appointed. After three days' journey they arrived at the spot, and Abraham, having built an altar and arranged the wood, bound Isaac and laid him on the pile. While his hand, holding the knife, was stretched forth, an angel called to him from heaven, and said to him, "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from Me." Abraham, lifting up his eyes, saw a ram caught in a thicket by his horns, and Abraham offered the ram instead of Isaac. God blessed Abraham, saying, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

Sarah died in Kirjath-Arbah, being one hundred and twenty-seven years old. She was buried in the cave of Machpelah in Hebron.

Abraham and Eliezer.—Abraham was now old, and the Lord had blessed him in all things. He had one fear, lest Isaac should marry a daughter of a heathen family. So Abraham called unto him Eliezer, his chief servant, and made him swear that he should not take a wife for Isaac of the "daughters of the Canaanites." "But thou shalt go unto my country, and to my kindred, and take a wife unto my son." But Eliezer said, perhaps the woman whom I select will not come hither. Then Abraham bade him trust that God would bring his desire to pass; and so the servant swore to do the command of his master.

Eliezer, taking with him a goodly store of camels and

presents, set out for the city of Nahor, in Mesopotamia. When he reached a well in the outskirts of the city, he prayed to God for direction, saying, that if any damsel came to the well and offered to draw water for himself and his camels, this should be a sign that the damsel was to be the future wife of Isaac. Scarcely had he finished when Rebekah, the daughter of Bethuel, the son of Nahor, Abraham's brother, came to the well, and offered to draw water for Eliezer and his camels. The pious servant offered thanks to God for His help; and, after laying the nature of his errand before Bethuel the father, and Laban, the brother of Rebekah, they agreed to the proposal of Eliezer that Rebekah should become the wife of Isaac. But the damsel's consent had still to be obtained. They asked her, "Wilt thou go with this man?" and she said, "I will go." So the caravan set out on its homeward journey, and Rebekah became the wife of her cousin Isaac.

Abraham died full of years, being one hundred and seventy-five years old. "And his sons, Isaac and Ishmael, buried him in the cave of Machpelah."

CHAPTER VIII.

Life of Isaac.

Esau and Jacob.—Isaac was forty years old when he married Rebekah. She bare him two sons, Esau and Jacob. "And the boys grew. Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Isaac loved his firstborn Esau, but Rebekah loved Jacob. One day, Jacob was cooking some lentils when his brother came home, tired and hungry, from hunting. Esau begged of Jacob a portion of the food. But Jacob would not give him any unless

he received Esau's birthright in exchange. Esau agreed to this, and sold his birthright for a mess of pottage.

A famine now broke out in the land, and to avoid it Isaac took up his abode in Gerar, in the land of the Philistines. He tilled the land and became very rich, having many flocks and herds and servants. The Philistines envied him, and stopped up all the wells of water that his father Abraham had dug. He, therefore, to avoid strife, left Gerar, and dwelt in the open plain.

Esau, being now forty years of age, took unto himself two Hittite women for wives. This act caused great grief to Isaac and Rebekah.

Jacob Obtains Isaac's Blessing.—When Isaac was old, his eyes grew dim, so that he could not see. He called unto him Esau, his elder son, and asked him to prepare a meal of venison, so that he might bless him before he died. Esau took his bow and arrows into the fields to slay a deer and bring it to his father. But Rebekah had overheard what passed, and being anxious that Jacob should receive the blessing, she called him and told him how he should act. She bade him go to the flocks and take two kids. These she would cook, and then Jacob was to take them to his father and thus receive the blessing. Jacob was willing to obey his mother, but was afraid that his father might find him out if perchance he felt him, for Esau was a hairy man, but Jacob's skin was smooth. Rebekah thereupon told him to put pieces of the skin of the kids upon his hands and neck, and dressed him in Esau's clothes.

Thus prepared, Jacob carried the savoury meats to his father. And he said, "My father;" and he said, "Here am I, who art thou, my son?" And Jacob said unto his father, "I am Esau, thy firstborn; I have done according as thou badest me." And Isaac said, "How is it that thou hast found it so quickly, my son?" And he said,

"Because the Lord, thy God, brought it to me." And Isaac said unto Jacob, "Come near, I pray thee, that I may feel thee, whether thou be my very son Esau, or not." And Jacob went near unto Isaac, his father; and he felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." Having eaten of the food, Isaac blessed his son Jacob, praying God to give him the fatness of the earth, and plenty of wine and corn. "Let people serve thee, and nations bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee."

And it came to pass, when Isaac had made an end of blessing Jacob, and Jacob had left his father's presence, that Esau returned from hunting, not knowing what had taken place during his absence. He hastened to prepare savory meat, and brought it to his father, begging Isaac to give him his blessing. And Isaac, his father, said unto him, "Who art thou?" And he said, "I am thy son, thy firstborn, Esau." Isaac hearing these words, trembled very much, and told Esau that his brother had been there before him and had already received the blessing. Then Esau cried and begged so hard that at length his father blessed him also, telling him that he should live by the sword, but yet he should serve his brother, "and it shall come to pass when thou shalt have the dominion, thou shalt break his yoke from off thy neck."

Jacob's Flight.—Esau hated Jacob for depriving him of the blessing, and resolved to kill him after their father's death. This intention coming to Rebekah's ears, she advised Jacob to flee to the house of Laban, his uncle, in Haran, there to dwell until his brother's anger should have passed away. Before setting out, Jacob received his father's blessing, and the command not to marry a daughter of the Canaanites, but to take a wife of the daughters of Laban.

CHAPTER IX.

Jacob.

Jacob's Dream.—"And Jacob went out from Beersheba, and went toward Haran." At the end of his first day's journey he lay down to rest in the open plain, using a stone for his pillow. That night he had a dream. He saw a ladder stretching from earth to heaven, and angels of God were ascending and descending on it. And the Lord stood above it and said, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." God further promised Jacob to protect him during his travels, and to bring him back to the country he was leaving. When Jacob awoke in the morning he was afraid, saying, "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven." He anointed the stone, upon which he had slept, with oil, and called the place Beth-el (House of God). Jacob made a vow that the Lord should be his God, and that he would give to His service a tenth part of all his possessions.

Jacob with Laban.—Jacob continued his journey till he reached a well in the land of Haran. While resting there, Rachel, one of the daughters of Laban, led a flock of sheep to the well to water them. Jacob made himself known to Rachel, and returned with her to her father's house. After dwelling there a month, Laban asked Jacob what wages he would desire for serving him. Now Laban had two daughters, Leah and Rachel. Rachel was beautiful, but Leah was not so well favored as her sister. Jacob loved Rachel, and told Laban that he would serve him seven years for her. Laban consented. At the end of the seven years he gave him Leah

to be his wife instead of Rachel. Jacob, finding himself deceived, agreed to serve another seven years for Rachel. Zilpah and Bilhah, the handmaids of Leah and Rachel, were also given unto Jacob as wives.

Leah bare unto Jacob six sons: Reuben, Simeon, Levi, Judah, Issachar and Zebulun, and one daughter Dinah. Zilpah bare him two sons, Gad and Asher. Rachel was the mother of two sons, Joseph and Benjamin. Bilhah also had two sons, Dan and Naphtali. After the birth of Joseph, Jacob wished to return to his native land. But Laban was not willing to lose the services of so faithful a shepherd, and begged him to remain. Jacob agreed to stay with Laban on the condition that he was to receive as wages all the cattle, sheep, and goats, that were born speckled or spotted. Laban was quite willing that Jacob should stay on these terms, and found that his possessions increased under the watchful care of Jacob, his son-in-law. But Jacob prospered still more, and he had many maidservants, and menservants, and much cattle.

Jacob Returns Home.—The sons of Laban grew jealous of Jacob's well-doing; they spoke against Jacob, saying that all he was worth rightly belonged to their father. These speeches had effect upon Laban, who began to look upon Jacob with disfavor. This made Jacob resolve to return at once to Canaan. He spoke to Leah and Rachel, and gaining their ready consent, took the opportunity of Laban's absence to carry out his intention. Placing his wives and children upon camels, and driving his large flocks and herds before him, he set out on his way homeward. Three days after, Laban heard of Jacob's flight. In hot haste he gathered his relations, and hurried after the patriarch, and came up with him at Mount Gilead, after seven days' pursuit. Jacob was in danger of the Syrian's anger, but the Lord

appeared unto Laban, and warned him not *to* harm Jacob. When the two men met, harsh words passed between them, but Jacob showed how for twenty years he had served Laban with faithfulness, although his wages had been changed many times. At length a covenant of peace was agreed upon, and a heap of stones set up as a witness, and called Galeed and Mizpah. Early next morning "Laban rose up and kissed his sons and his daughters, and blessed them, and Laban departed and returned to his place."

CHAPTER X.

Jacob (*continued*).

Jacob Meets Esau.—Freed from one peril, Jacob had to face another. He was approaching the dwelling of his brother Esau, and dreaded the meeting which must take place. To calm his brother, he sent on servants in advance bearing a peaceful message. These returned soon with the dread tidings that Esau was marching toward him with four hundred men. Jacob was sore afraid, yet he set about calmly to make the best preparations he could. He divided his following into two camps, so that if Esau came upon one the other might escape. Then having offered up a fervent prayer to God, he prepared a rich present of sheep, goats, camels and kine, and sent them forward to meet his brother.

That night after everything had been arranged, a strange event happened to Jacob. He was alone when a man appeared and wrestled with him till morning. The stranger, finding he could not prevail, struck Jacob in the hollow of his thigh and made him lame. Day breaking, the man wished to depart, but Jacob would

not let him go till he had learned the stranger's name. He that wrestled with Jacob was no man, but an angel, and instead of telling his own name, he changed that of Jacob to ISRAEL (Prince of God), "for as a prince hast thou power with God and with men, and hast prevailed." The stranger blessed him and departed.

The meeting between the brothers was now at hand. Jacob beholding Esau's approach went toward him, bowing to the ground seven times. But lo! instead of hate there was love, for "Esau ran to meet him, and embraced him, and fell upon his neck and kissed him; and they wept." And so the brothers were reconciled after their long separation. Soon after they parted. Esau, accepting Jacob's present, returned to the land of Seir, while Jacob, crossing the Jordan, travelled almost due west unto Succoth. He then journeyed to Shechem, where, having bought a piece of land, he pitched his tent and raised an altar to God.

Death of Rachel.—But Jacob's wanderings were not yet finished. After clearing his camp of the idols his servants had brought with them, he set out and reached Beth-el, where he built an altar. Here the Lord appeared unto Jacob and confirmed his change of name. And God said: "Be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins." Jacob, after a time, set out again from Beth-el, and when near Ephrath, Rachel, his beloved wife, died in giving birth to Benjamin, and was buried there on the way. Her grave exists to this day. At length Jacob reached Hebron, where Abraham and Isaac had sojourned. He found his father still alive, but Rebekah had gone to her rest. Here Isaac died at the age of one hundred and eighty years, and his sons Jacob and Esau buried him.

CHAPTER XI.

Joseph.—His Captivity in Egypt.

Joseph's Dreams.—Of all Jacob's sons Joseph was the one whom he loved best, and, as a proof of his love, he made him a garment of many colors. But when the brethren saw this they hated Joseph, and could not speak peaceably to him. Joseph dreamed a dream and told it to his brethren. He thought they were all binding sheaves in the field, that his sheaf stood upright, while the sheaves of the brethren bowed down to it. Hearing this the brothers hated him still more. He dreamed again that the sun, the moon, and the eleven stars bowed down to him. He told the dream to his father and to his brethren, and his father rebuked him, saying, "Shall I and thy mother, and thy brethren bow down to thee?" And the brethren hated him still more.

Joseph Sold into Egypt.—One day the brethren went to pasture their sheep in Shechem, and Jacob sent Joseph to inquire after their welfare. When Joseph arrived at Shechem, he found his brethren had gone on to Dothan, and he followed them there. Now, when the brethren saw Joseph approaching, they made up their minds to slay him, and cast him into a pit; and, to hide their sin, they resolved to tell their father that a wild beast had devoured him. But Reuben, more merciful than the others, tried to save him, and he persuaded the brothers not to kill Joseph, but merely to put him into a pit, with the intention of taking him out again when the others had gone away. First stripping Joseph of his coat of many colors, the brethren put him into a pit. Shortly after, a company of merchants passed by, going from Gilead to Egypt. Judah saw the means of saving his brother's life. He advised his brethren to sell Joseph as

a slave to the merchants. Joseph was taken out of the pit, sold for twenty pieces of silver, and carried down to Egypt.

Reuben, who had been absent for a time, now returned to the pit, and, finding Joseph was not there, he rent his clothes. The brethren then killed a goat, and dipping the coat of many colors into the blood, sent it to Jacob, saying, "this have we found." Jacob at once knew it as Joseph's garment; and thinking Joseph had been killed by a wild beast he rent his clothes, and clothed himself in sackcloth, and mourned for his son many days, and refused to be comforted.

Joseph in Egypt.—On reaching Egypt, Joseph was sold to Potiphar, an officer of Pharaoh, King of Egypt, and captain of his guard. The Jewish slave prospered in the house of his master, who soon made him overseer over his household. Shortly after, Joseph, although he had never done any wrong, fell into disgrace, and was thrown into the prison where the king's prisoners were bound. But even here he found favor, and was put in charge over his fellow-captives.

It came to pass after these things, that the chief butler and the chief baker of the King of Egypt offended their master, and they were placed in the same prison with Joseph. They each dreamed a dream, and begged Joseph to explain them. Joseph replied that the explanation of dreams belonged to God, still he asked them to tell him their dreams. The butler dreamed he saw a vine, and the vine had three branches loaded with ripe grapes, and he pressed the juice into Pharaoh's cup which he held in his hand. And Joseph explained the dream to mean, that in three days the butler would be restored to his office and to the king's favor. Joseph begged the chief butler to think of him when restored to power, and to show his kindness by getting him released from prison.

"For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon."

The baker then spoke. He dreamed he had three white baskets on his head, and in the uppermost there were all kinds of bakemeats for Pharaoh, and the birds came down and ate them. Joseph explained the dream to mean that in three days the baker should be hanged, and the birds should eat his flesh. And it fell out as Joseph had foretold: the butler was restored to his office, and the baker was hanged. "Yet did not the chief butler remember Joseph, but forgat him."

CHAPTER XII.

Joseph in Egypt.

Pharaoh's Dreams.—Two years passed. At the end of that time Pharaoh dreamed that he stood by the river. And there came up out of the river seven fat cows, and they fed in a meadow. Then there came up seven lean and ill-favored cows, who ate up the seven fat cows; and Pharaoh awoke. He slept and dreamed a second time. This time he saw seven ears of good corn come up on one stalk. Then seven thin ears sprang up, and swallowed the seven good ears; and Pharaoh awoke. The next morning the king's spirit was troubled to know the meaning of his dreams. He sent for all the magicians and wise men of Egypt; but none could explain them.

Then the chief butler told Pharaoh that while in prison a Hebrew young man, servant to the captain of the guard, had interpreted his and the baker's dreams in a way that proved true. Pharaoh immediately ordered Joseph to be brought before him. The captive was hurried from prison into the presence of the mighty king, who told

Joseph he had heard of his skill, and asked him to explain his dreams. But Joseph, with native modesty, replied, "It is not in me; God shall give unto Pharaoh an answer of peace." Pharaoh then related his dreams.

Joseph told the king that his dreams were one, and that God had repeated them to show Pharaoh what He was shortly about to do. The dreams foretold that there were to be seven years of plenty in Egypt; but that those seven years were to be followed by seven years of famine, so severe that they would cause the seven years of plenty to be forgotten. Joseph then advised the king to make good use of the years of plenty, by storing up an abundance of corn throughout Egypt. Pharaoh, struck with the wise counsel of Joseph, at once appointed him ruler over Egypt, second in power to himself alone. Pharaoh called Joseph by the Egyptian name of Zaphnath-paaneah and gave unto him as wife Asenath, the daughter of Potipherah, priest of On. She bare Joseph two sons, Manasseh and Ephraim. Joseph was thirty years old when he explained Pharaoh's dreams.

And now began the seven years of plenty. Joseph gathered up all the corn of Egypt "as the sand of the sea, and laid it up in storehouses." Then came the seven years of dearth over all the earth; but while the other nations suffered through the want of food, there was plenty of corn in Egypt. And they came into Egypt to Joseph to buy corn, "because that the famine was so sore in all lands."

Joseph's Brethren in Egypt.—The famine was sore in Canaan also, and Jacob sent his ten sons to Egypt to buy corn, keeping Benjamin at home with himself. The brothers presented themselves in due course before Joseph, who knew them, but they knew him not. Joseph resolved to try his brothers. He therefore spoke harshly to them, and called them spies. In vain the brothers told

the Egyptian ruler that they were honest men only come to buy corn, and that they had left their youngest brother at home. Joseph pretended not to listen to them; but, at last, to prove them, he told them to send for their brother. After placing them in prison three days, he allowed them to depart, keeping Simeon as a hostage for their return. Joseph always spoke in Egyptian before his brothers, and, as they could not understand that tongue, an interpreter had to be employed. But the brothers spoke to each other in Hebrew; and when Reuben blamed his brethren, saying that this evil had come upon them through their ill-treatment of Joseph, the latter, who of course understood what they were saying, could scarcely restrain his tears.

Joseph provided his brothers with a good supply of corn, and placing their purchase-money in their sacks, sent them on their way. On their return Jacob was filled with grief. He had lost Joseph and Simeon, too, he feared, but he would not part with Benjamin.

CHAPTER XIII.

Joseph in Egypt (*continued*).

Benjamin Sent to Egypt.—The famine, however, grew more severe in Canaan. The corn the brothers had brought back with them was nearly all gone. Jacob again bade them go to Egypt for more. But the brothers hung back. How could they face the lord of Egypt unless Benjamin were with them? Then Judah, the foremost of the brethren, entreated the aged patriarch to part with Benjamin, saying, "I will be surety for him; if I bring him not unto thee, then let me bear the blame for ever." At length Jacob yielded to the pleadings of Judah. He prepared a present for the ruler of Egypt,

and sent double money to pay for both supplies of corn. He also gave Benjamin into their charge; and, praying to God to guard them all, sent them on their journey.

The brethren again stood before Joseph, who invited them to a feast in his palace. They were troubled in mind, for they did not understand why the ruler of Egypt should appear to take such interest in them. They sought the steward of the Viceroy's house, and explained to him how they had found the purchase-money in their sacks when returning to Canaan. This money they had brought again, besides other money to buy food. The steward bade them fear not, and restored Simeon unto them. In the evening Joseph received them at a feast. He anxiously asked of the brothers if their father was alive. Seeing Benjamin, his true brother, his firmness gave way. His heart yearned toward him, and he was obliged to shed in secret the tears that gushed from his eyes.

Joseph's Cup.—The next day Joseph ordered his stewards to supply the brothers with the corn they required, to put each man's money into his sack, and to place his silver cup in the sack of Benjamin. The brothers set out on their journey homeward. They had not gone far when the steward overtook them, and accused them of stealing his lord's silver cup. The brothers, knowing nothing of the matter, declared they were innocent of the charge made against them, and even went so far as to say, that if the cup should be found in the possession of any one of them, he should be put to death, while the others should become slaves. But the steward replied that he would be content that the culprit should be made a slave, while the others should be blameless. Then the sacks were opened, and the cup was found in Benjamin's sack. The brothers rent their garments with grief, and at once returned to Egypt. Joseph blamed them for

their ingratitude. The brothers threw themselves upon the earth, and could speak no word.

Then Judah, who had made himself answerable for the safety of Benjamin, in most pathetic words, begged that Benjamin might be spared. He said that their father was unwilling to let Benjamin go down to Egypt, and that should the brethren return without him, the old man would die of grief. He explained that he himself had become surety for his brother's safe return; and how, he asked, can I return to my father, "and the lad be not with us, seeing his life is bound up in the lad's life." He offered, therefore, to become the Viceroy's servant, so that Benjamin might return to his aged father.

Joseph Reveals Himself.—Joseph, overcome by these moving words, could no longer restrain himself. He ordered all strangers to withdraw; then, bursting into tears, he told the brothers that he was Joseph. The brothers drew back in dismay, remembering how cruelly they had treated him. But Joseph lovingly brought them unto him; spoke words of peace and of comfort to them; and told them that all they did was for the best. True, they had sold him into Egypt; but by that very act many thousands of persons had been saved alive. Then he wept over Benjamin, and kissed all his brothers. Loading them with presents, and sending numerous wagons with them, he bade them return to Canaan, and bring his father and their families down to Egypt. A joyous journey was that. They came to their father, Jacob, and told him how they had found Joseph ruler over Egypt. "And Israel said, It is enough, Joseph my son is yet alive, I will go and see him before I die."

Jacob in Egypt.—Jacob, his sons, and all their households, set out on their way to Egypt. Arriving at Beersheba, God appeared unto the patriarch and assured him of His protection. At length they reached that part of

Egypt called Goshen, which had been set apart for them. Here, at length, after twenty-two years' separation, father and son were again united.

The patriarch and his family numbered in all seventy souls.

Pharaoh had given a willing consent to all that Joseph had done with regard to his family. Desiring to see the patriarch, Joseph brought his father, then 130 years old, into the presence of the king, and Jacob blessed Pharaoh.

CHAPTER XIV.

Death of Jacob and of Joseph.

Jacob's Blessings and Death.—Jacob's life was now drawing to an end. Joseph, always a good son, visited his father, taking Manasseh and Ephraim with him. These Jacob blessed, laying his right hand on Ephraim, the younger, and his left hand on Manasseh, the elder. He also blessed Joseph. Jacob then called all his sons around him and blessed them. Jacob commanded his sons to bury him in the cave of Machpelah; then, yielding up his spirit, he was gathered unto his people. He had lived one hundred and forty-seven years.

"And Joseph fell upon his father's face, and wept upon him, and kissed him." The body was then embalmed and carried up to Canaan, amid a great assemblage of mourners, Israelites and Egyptians. They buried the patriarch in the cave of Machpelah, having mourned for him seven days. Joseph and his brethren then returned to Egypt, where they lived in perfect peace and love.

Joseph's Death.—Joseph felt life drawing to a close. Calling his brethren around him, he reminded them of God's promise to bring them out of Egypt into the land "which He promised to Abraham, Isaac, and to Jacob."

Joseph then made his brethren swear that, when their descendants left Egypt, they should carry his bones up with them to Canaan. "So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

QUESTIONS.

PART I

Chapter I.—Who created the world? What did God create on the first day? What on the second day? On the third, fourth, fifth and sixth days? In whose image was man created? Why did God bless the seventh day? Where did God place man? Of what tree was Adam forbidden to eat? What name did Adam give to his wife? Did they obey the commandment of God? What was their punishment?

Chapter II.—Who were Cain and Abel? What was the occupation of each of them? Why did Cain kill his brother Abel? How did Cain answer God when asked where Abel was? How was his sin punished? Of whom was Lamech the descendant? What were the names of Lamech's sons? For what were they distinguished? Who was Seth? How many generations from Adam to Noah? Why did God bring a flood upon the earth? Whom did He allow to live? What were the dimensions of the ark? What did Noah take into the ark with him? Who were Noah's three sons? On what mountain did the ark rest? After how many days were the waters of the flood abated? How did Noah know when the ground was dry? What promise did God make to Noah? By what token was the promise confirmed? When was man permitted to eat flesh and with what restrictions? Which two crimes were then forbidden by God? Were all of Noah's sons righteous men? Which of them did he bless? How old was Noah when he died?

Chapter III.—What makes the tenth chapter of Genesis so very important? Where did the descendants of Noah settle? What nations descended from Shem? Who were the descendants of Ham? Give the names of Japheth's descendants. What did the people commence to build, and for what purpose? Where was Babel, and what does it mean? How were the people prevented from building the Tower of Babel? How many generations from Shem to Abraham?

Chapter IV.—What were the names of Terah's sons? Whose son was Lot? Who was Abram's wife? Whom did Abram take with him on his journey? Give the name of Abram's native place? How was Abram

related to Lot? Whither did Abram go? What is meant by calling upon the name of the Lord? Who first taught the belief in one true God? Why did Abram and Lot separate? What did Abram say to Lot when their herdsmen quarrelled? Where did Lot afterward dwell?

Chapter V.—With whom did the people of Sodom have a battle? By whom was Lot rescued? Name the three princes who assisted Abram in his rescue of Lot. Who met Abram on his return and blessed him? What did Abram do with the captured spoil? Relate the details of Abram's vision.

Chapter VI.—Who was Abram's first son, and of whom was he born? What promises did God make to Abram? Why was his name changed to Abraham? Sarai to Sarah? How did Abraham show his hospitality? What did Abraham's visitors promise him? Give an account of Abraham's intercession for Sodom. Why did the Lord destroy Sodom and Gomorrah? How was Lot saved?

Chapter VII.—Who was Isaac? Why were Hagar and Ishmael cast out? With whom did Abraham make a covenant of peace? How did God try Abraham's faith and obedience? In what place was Abraham commanded to sacrifice his son? What prevented the sacrifice? At what age did Sarah die, and where was she buried? What did Abraham ask of his servant Eliezer? Where did Eliezer go? What did Eliezer pray for? Who was Rebekah? What was the name of her brother? What was Abraham's age at his death? Where and by whom was he buried?

Chapter VIII.—Who were Isaac and Rebekah's children? Name Isaac's firstborn. Who sold his birthright? Why did Isaac leave Gerar? How did Rebekah obtain Isaac's blessing for Jacob? How did Jacob deceive his father? What was the result of the deception? Whither was Jacob sent? What was his relationship to Laban?

Chapter IX.—What was Jacob's vision at Beth-el? How did Jacob act when he awoke? What is the meaning of Beth-el, and what was its name before? What was Jacob's vow? What wages did Jacob ask of Laban? How many daughters of Laban did he marry, and what were their names? Name the children of Jacob? Why did Jacob leave Laban? How long did he remain with him? How did Jacob acquire the name of Israel? What is the meaning of Israel?

Chapter X.—How did Jacob and Esau become reconciled? At whose birth did Rachel die, and where was she buried? When, where, and at what age did Isaac die?

Chapter XI.—Why was Joseph hated by his brothers? Narrate his dreams. Which of his brothers interceded for his life? To whom was Joseph sold? What did the brothers tell concerning Joseph? What be-

came of Joseph? How came Joseph to be put into prison? What was the dream of Pharaoh's butler, and Joseph's interpretation? What was the baker's dream, and how was it interpreted? Was Joseph immediately remembered by the butler?

Chapter XII.—What was Pharaoh's first dream? What did he dream the second time? By whom and how were these dreams interpreted? How did Pharaoh reward Joseph? Whom did Joseph marry? What were the names of his sons? How many of Joseph's brothers came to buy corn? How did Joseph act toward his brothers, and why? Which of the brothers remained imprisoned? What did Joseph do with the money which his brothers paid? For whom did Joseph so anxiously inquire?

Chapter XIII.—In whose sack was Joseph's cup found? What did Judah say to Joseph? Why did he wish to stay as a bondman, instead of Benjamin? What did Joseph then do? When Jacob heard that Joseph was alive, what did he resolve to do? Where did Jacob and his sons settle, and how many were in the family? How old was Jacob when he stood before Pharaoh?

Chapter XIV.—What was Jacob's last act? How old was Jacob at his death? Where was he buried? What was Joseph's age at his death? Where was he buried? What oath did his brothers take?

PART II.

FROM THE DEATH OF JOSEPH TO THE DEATH OF MOSES.

CHAPTER I.

Oppression of the Israelites in Egypt.—The Call of Moses.

The Israelites in Bondage.—After the death of Joseph and all his brethren, and all that generation, the children of Israel increased so much that the land was filled with them. Now there arose a new king over Egypt, who knew not Joseph. Fearing that the Israelites might in time become mightier than the Egyptians, he resolved to deal "wisely" with them. So he set over them taskmasters to afflict them, and they built treasure cities for Pharaoh—viz., Pithom and Raamses. But the more the Israelites were afflicted the more they grew; so the Egyptians increased their burdens, and made their lives bitter with hard bondage. To stop the increase in their numbers, Pharaoh ordered all the new-born male children among the Israelites to be put to death, while the daughters might be saved alive.

Moses.—Now Amram, of the tribe of Levi, had taken to wife Jochebed, also of the same tribe. Two children, Miriam and Aaron, had been born unto them. Shortly after Pharaoh's cruel edict, Jochebed gave birth to another son; and seeing he was a goodly child, she hid him

for three months. When she could no longer hide him, she made a little basket of bulrushes, and smearing it with pitch, placed the infant in it, and laid it among the reeds of the Nile. Miriam placed herself a little way off to see what would happen. Presently, the daughter of the King of Egypt came down to bathe. Seeing the little basket, she had it brought to her. "When she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children." At this moment, Miriam came forward and offered to find a nurse for the infant. Pharaoh's daughter consented, and the child was placed in the care of its own mother. The child grew, and he became unto Pharaoh's daughter as her son, and she called his name Moses, because "She drew him out of the water."

Moses, thus reared in the king's palace, reached manhood; but, though he was trained at the royal court, he kept up a close intimacy with his oppressed brethren. One day he saw an Egyptian smiting an Israelite. In righteous anger he slew the tyrant, and hid the body in the sand. Shortly after he saw two Israelites quarrelling. He wished to make peace between them; but the wrongdoer cried out, "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?" Moses, finding that the thing was known, and also that the king was seeking his life, fled eastward round the head of the Gulf of Suez to the land of Midian, in Arabia. Resting by a well, he helped some shepherdesses to water their flocks. They proved to be the daughters of Jethro, priest of Midian. Moses dwelled with Jethro, and took his daughter Zipporah to wife. And she bare him two sons, Gershon and Eliezer. Moses was forty years old when he fled to Midian.

In course of time, the King of Egypt died. This event

brought no relief to the oppressed children of Israel. Their burdens grew heavier, and they cried to God "by reason of their bondage. And God heard their groaning; and God remembered his covenant with Abraham, with Isaac, and with Jacob."

Call of Moses.—Moses kept the flock of Jethro, and one day he led them to the mountain of God, toward Horeb. And an angel of God appeared unto him in a burning bush, and he looked and behold the bush burned with fire and yet was not consumed. The Lord spake unto Moses from the bush, saying that He had seen the affliction of the children of Israel in Egypt, and had come down to deliver them and to bring them to the promised land of Canaan. Furthermore God announced to Moses that He had chosen him to lead his brethren out of Egypt. But Moses, who was the meekest of men, did not wish to undertake this great work, and tried to make excuses. But God commanded him to obey. Moses still held back, but God gave him two signs to show unto the Israelites, should they doubt the divine mission of Moses: first, the rod that was in Moses's hand was changed into a serpent; and secondly, the hand of Moses became leprous and immediately afterward healed again by merely thrusting it into his bosom. Moses made one more appeal: he complained that he was not fit to plead with Pharaoh because he was not eloquent. The Lord replied that Aaron, who could speak well, should go with him and should be his spokesman. Moses then yielded. He and his household at once returned to Egypt.

Moses and Aaron gathered their brethren together, and told them that the hour of deliverance was at hand. And the people believed, and they bowed their heads and worshipped the Lord.

CHAPTER II.

The Ten Plagues.—The Redemption from Egypt.

The Plagues.—Moses and Aaron at length stood before Pharaoh, and gave him God's message. But the proud-hearted king scoffed at them, saying "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." The only result that followed was that the lot of the Israelites grew worse, for now they were not given straw to mix with the clay of their bricks. So they were compelled to seek for straw and yet to make the same number of bricks as before. The Egyptian taskmasters also reviled Moses and Aaron, saying that they hindered their brethren from working. Moses complained to the Lord that since he had spoken to Pharaoh the burden of His people had been increased. God reassured him and bade him go again to Pharaoh and show him the sign that God had sent him. Moses was now eighty years old, and Aaron eighty-three.

The brothers once more stood before Pharaoh and demanded the release of their brethren. Aaron, to show that God had sent them, threw down his rod, which was instantly changed into a serpent. Pharaoh's magicians, upon this, threw down their rods, and they were also changed into serpents, but Aaron's rod swallowed their rods. Pharaoh still would not hearken, and God sent ten plagues upon the Egyptians. They were: 1, The water of the rivers and ponds turned into blood; 2, Frogs; 3, Lice; 4, Flies; 5, Murrain; 6, Boils; 7, Hail; 8, Locusts; 9, Darkness; 10, Slaughter of the firstborn.

The Passover.—Before the last plague was brought upon the Egyptians, God instituted the Passover. The month of Nisan, or Oviv (green ears), was made the first month of the year. On the tenth day of that month the

head of every Jewish family was to select a lamb of the first year without blemish. This was to be kept till the evening of the fourteenth day and then killed. The blood was to be taken and sprinkled on the door-posts of the houses; while the body of the lamb was to be roasted and eaten. The blood upon the houses was to be for a sign, so that the destroying angel should pass over those houses when he smote the firstborn of Egypt. The anniversary of that event was to be observed through all time by the eating of unleavened bread.

The Exodus.—The children of Israel were ordered to prepare to leave Egypt at a moment's notice. The night arrived when God's final judgment was to take effect upon the stubborn king and his people. At midnight a cry arose throughout all Egypt, for God had smitten all the firstborn, "from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon." Pharaoh, calling hastily for Moses and Aaron, begged them to depart at once with the children of Israel. The Egyptians also pressed them to go. The Israelites at once set out on their journey, taking with them the dough they were preparing for bread before it was leavened—"their kneading troughs being bound up in their clothes on their shoulders." The Egyptians loaded their former slaves with many presents, "jewels of silver, and jewels of gold, and raiment."

Thus came to an end the four hundred and thirty years foretold to Abraham as the period during which his descendants should dwell in a strange land, and thus was the nation whom the Israelites had served "judged by the Lord."

The Israelites, to the number of six hundred thousand men, and probably three times as many more women and children, setting out from Raamses, marched in an easterly direction to Succoth. The nearest way to

Canaan would have been along the shores of the Mediterranean Sea and through Philistia. But God would not let his people take that route, as they, from their long servitude, were not fit to cope with the warlike Philistines. Moses, not unmindful of the oath exacted by Joseph, carried the patriarch's bones up with him. For forty years they were borne by the Israelites through all their wanderings, until they found a final resting-place in the Holy Land.

From Succoth they journeyed still eastward to Ethan in the wilderness. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."

CHAPTER III.

Passage of the Red Sea.—Battle with the Amalekites.

The Red Sea.—The children of Israel now resumed their march in a southeasterly direction, and reaching the head of the Gulf of Suez, an arm of the Red Sea, encamped near Migdal. It had taken them three days to reach the sea. Pharaoh, already repenting that he had let the Israelites go, collected his army, and, with all the chariots of Egypt, set out in hot pursuit. The Israelites, finding themselves between the Egyptians and the impassable sea, were sore afraid and cried out unto God. But the Lord bade them be of good cheer. "The Lord shall fight for you, and ye shall hold your peace." Then, causing a strong east wind to blow, God divided the waters of the Red Sea. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." The Egyptians pursued the Israelites; but, while they were in the midst, God caused the waters

to return to their place; so the whole host of Egypt was drowned. Then Moses and the children of Israel sang a song of thanks to God, "saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Miriam and the women, taking timbrels, answered the joyous song.

The Israelites Enter the Desert.—Journeying south, down the eastern side of the Gulf of Suez, the Israelites entered the wilderness of Shur, and they marched three days without finding water. Reaching Marah they found water, but it was too bitter to drink; but Moses pointed out a tree to them, which, being cast into the water, made it fit for use. Going still southward they reached Elim, which abounded in wells and palm-trees, and encamped there. On leaving Elim they entered the wilderness of Sin on the fifteenth day of the second month after they left Egypt. Here the children of Israel murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

In answer to this cry, God caused large numbers of quails to come up round the camp every evening. He also rained down manna from heaven for forty years until the people entered the land of Canaan. Each man was told to gather every morning as much manna as he required for his family. None of it was to be left for the next day. On the sixth day, however, a double portion was to be gathered, to serve for that day and the Sabbath, for none was to be found on the seventh day. At the same time the children of Israel were commanded to bake and seethe on the sixth day the food intended to be eaten on the Sabbath. God commanded Moses to fill an omer measure with manna, and to save it as a

memorial of the way in which He fed His people in the desert.

Journeying still south and east, the children of Israel reached Rephidim, and encamped there. Finding no water to drink the people quarrelled with Moses, saying, "Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst." The Lord hereupon told Moses to take his rod and to smite a rock out of which water should flow. Moses did so, and called the place Massah and Meribah, meaning "temptation and strife."

Battle with the Amalekites.—While still at Rephidim the Israelites were attacked by the Amalekites, who were descended from Esau, and who dwelt in the south of Canaan, and in Arabia Petræa. Moses ordered Joshua to choose out men to fight with Amalek, while he himself would stand on the top of a hill with the rod of God in his hand. Joshua led the fighting men of Israel against the enemy, while Moses, Aaron, and Hur went to the top of the hill. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand Amalek prevailed." The hands of Moses, growing weary, Aaron and Hur held them up until the going down of the sun. Joshua defeated the Amalekites with great slaughter. Moses built an altar and called it "Adonai-nissi," meaning "God is my banner."

CHAPTER IV.

The Decalogue.

The Israelites at Sinai.—While Moses was pleading the cause of God's people before Pharaoh, he had sent back Zipporah, his wife, and his two sons, Gershom and Eliezer, to their native land. But when Jethro, the father-

in-law of Moses, heard of all that the Lord had done for Israel, and how the Lord had brought His people out of Egypt, he took his daughter and her children and travelled to where the Israelites were encamped. Jethro, although he was the priest of a strange religion, "rejoiced for all the goodness which the Lord had done for Israel;" and he praised the God of Israel, saying, "Now I know that the Lord is greater than all gods."

Seeing how difficult was Moses's task in ruling and judging the whole people, Jethro advised him to choose out of the tribes able and righteous men to share the work. Moses took the wise advice of Jethro, and chose able men, who judged the people, "the hard causes they brought to Moses, but every small matter they judged themselves. And Moses let his father-in-law depart; and he went his way into his own land."

Breaking up their camp, the Israelites again travelled in a southeastern direction, till they reached the foot of Mount Sinai. This was in the third month of their going forth from the land of Egypt. And now the Lord commanded Moses to prepare the people for the greatest event in their history—the giving of the ten commandments on Mount Sinai. Three days were allowed to the people to get themselves ready for this most important event. The Israelites were told to sanctify themselves and to forbear going up the Mount, or even drawing near to it. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud on the Mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled." The Lord coming down in His glory on the top of the Mount, spoke those words which form the basis not only of Judaism, but of every civilized form of religion:

I. I am the Lord thy God, who has brought thee out of the land of Egypt, out of the house of slavery.

II. Thou shalt have no other gods before Me. Thou shalt not make unto thyself any graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. Thou shalt not bow thyself down to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generations of them that hate me; and showing kindness unto the thousandth generation of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath in honor of the Lord thy God; on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gate. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother in order that thy days may be prolonged upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. (Exodus XX. 2–14.)

Moses on the Mount.—When the people heard the thundering and saw the lightning they were afraid, and stood afar off; but Moses drew near unto the thick darkness where God was. He remained on the top of the mountain for forty days and forty nights, while God showed him all the laws he should teach the children of Israel. God also gave Moses full directions as to the building and erection of the tabernacle, the form and material of the holy vessels, and of the priestly robes, etc. The three important festivals of the year—viz., Pesach, the feast of unleavened bread; Shabuoth, the feast of the harvest; and Succoth, the feast of the ingathering

at the end of the year—were also appointed. At the end of the forty days, God gave unto Moses "two tables of testimony, tables of stone, written with the finger of God."

CHAPTER V.

The Golden Calf.—The Tabernacle.

The Golden Calf.—When the people found that Moses delayed coming down from the Mount, they grew uneasy; and going in a body to Aaron, they said, "Make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Aaron commanded them to bring him the golden ornaments of their wives and daughters. With these he made a molten calf, probably like those he had seen worshipped in Egypt. When the people saw it they cried out, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron built an altar before it and proclaimed a feast. And the people rose up early in the morning and offered burnt-offerings, and ate and drank, and rose up to play.

And the Lord commanded Moses to go down at once to the people who had so quickly turned aside from the right path, and had already begun to worship idols. "And the Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people. Now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." But Moses begged and entreated the Lord to spare the people whom He had brought out of Egypt with such mighty wonders. He prayed the Lord to remember His promise to Abraham, Isaac, and Jacob, that their descendants should inherit the promised land

forever. The prayers of Moses prevailed, and the Lord spared the people who had sinned so grievously.

The People Punished.—Then Moses turned and went down the Mount, and the two tables of stone were in his hands. But when he came nigh unto the camp and saw the calf and the dancing, his wrath waxed hot, and he threw the two tables down and broke them. Moses severely blamed Aaron for his share in the people's sin. Taking the calf, he burnt it in the fire, and ground it to powder, and strewing the dust upon the water, made the children of Israel drink of it. Then he issued a command that all who were on the Lord's side should come to him. The sons of Levi at once gathered themselves to him. And now a terrible punishment was to befall the wrongdoers. Moses, in the name of God, ordered the Levites to take their swords and to pass through the camp, slaying the sinners, and not sparing brother or friend. The children of Levi obeyed Moses, and slew of their brethren about three thousand men.

God's Attributes.—The Lord commanded Moses to hew two tablets of stone like the first, upon which God would write the Ten Commandments. Moses prepared the tables, and the following day he went up with them to the top of Sinai. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord." "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Moses hearing God thus speak, bowed down and worshipped.

After another sojourn of forty days, Moses came down a second time from the Mount bearing the tables with

him, when his face shone with the glory of God. Moses ever after wore a veil over his face, save when he was speaking to the people.

Building of the Tabernacle.—Moses told the people to bring free-will offerings for the construction of the Tabernacle. They willingly brought offerings of gold and silver, and brass, and precious stones; fabrics of blue and purple and scarlet, and dyed skins of the goat, the ram, and the badger; oil for the light, and spices for the incense. All the skilled men gave their services to make the various parts of the tabernacle. "And all the women that were wise-hearted did spin with their hands and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." The chief direction of the work was given to Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan.

When all things were prepared, Moses set up the tabernacle on the first day of the first month of the second year from the going out from Egypt. Having erected the walls and arranged the coverings and the hangings, he set the altars, the laver, the candlestick, the ark, and the mercy-seat in their appointed places. Then a cloud covered the tent of the congregation, "and the glory of the Lord filled the tabernacle."

CHAPTER VI.

The Priesthood.—The Elders.

Aaron the High Priest.—The work of setting up the tabernacle having been finished, the Lord appointed Aaron and his sons to be priests, to minister in the service of the Most High. Aaron was made "High Priest," and very important duties with regard to sacrifices and public worship were allotted to him. On the day of his appoint-

ment a dreadful misfortune overtook him. Two of his sons, Nadab and Abihu, took their censers and offered incense before the Lord, "which He had commanded them not. And there went out fire from the Lord, and devoured them, and they died." Aaron mourned the death of his sons. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh unto Me, and before all the people I will be glorified. And Aaron held his peace."

The People Numbered.—On the first day of the second month of the second year of the coming out from Egypt, God commanded Moses to number the men of Israel, "after their families, by the house of their fathers." Those only were to be numbered who were twenty years old, and able to bear arms. The number proved to be 603,550. The tribe of Levi was not included in this census, but was counted separately. It contained 22,000 males of the age of a month and upward. The tribes varied greatly; the largest, Judah, containing 74,600 men fit for war; the smallest, Manasseh, 32,200.

The order in which the Israelites were to march in the desert was also settled by Divine command. The division led by Judah, and which included Issachar and Zebulun, was to march first. It numbered 186,400 men. Their place in camp was toward the east. Next came the division of Reuben, with whom were joined Simeon and Gad. It numbered 151,450. Their place in camp was on the south. Then came the Levites, bearing the tabernacle, and all its sacred vessels. Next followed the division of Ephraim, which included Manasseh and Benjamin, and consisted of 108,100 men. These camped on the west. Lastly marched the division of Dan, together with Asher and Naphtali, to the number of 157,600. They pitched their camp on the north. So guarded, the tabernacle was carried through the wilderness.

The Camp Broken Up.—Moses had now prepared the people in every way for their long and toilsome journey through the desert, and had tried to persuade his father-in-law, Jethro, who had returned to him, to accompany them and act as guide. At length, on the twentieth day of the second month, the cloud floated from off the tabernacle, as a sign that they were to depart. So they broke up their camp, and travelled for three days in the wilderness of Paran. "And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."

The People Murmur.—The mixed multitude who travelled with the children of Israel longed for meat to eat, and the Israelites also wept, saying, "Who shall give us flesh to eat?" They called to mind all the pleasant things they had enjoyed in Egypt, and complained that they had nothing to eat but manna. And the anger of the Lord was kindled against the people; Moses also was displeased. The divinely appointed leader broke down under this fresh proof of his people's wickedness. In touching words he craved permission to lay down the burden which he could no longer carry. "I am not able to bear all this people alone, because it is too heavy for me."

The Lord hearkened to the cry of his faithful servant, and told him to choose "seventy men of the elders of Israel and bring them unto the tabernacle of the congregation; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bearest not thyself alone." God further said that He would give the people flesh to eat, not for one day, nor two, but for a whole month.

Seventy Elders Chosen.—Moses went out and told all these things to the Israelites. He gathered seventy of the elders and placed them round the tabernacle. The Lord caused His spirit to descend upon the elders so that they prophesied. But two of the elders, Eldad and Medad, who had remained in the camp, also prophesied. This was told to Moses, upon which Joshua, his servant, jealous of the honor of his master, exclaimed, "My lord Moses, forbid them." But Moses showed his true greatness in his reply, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!"

Quails in the Camp.—The next day God caused a strong wind to blow, which brought up such a multitude of quail that they lay round the camp to the distance of a day's journey on each side. The people hastened to gather them, but while the flesh was yet between their teeth, the anger of the Lord was kindled against them, and they were smitten with a great plague. And the place was called Kibroth-hattaavah, "because there they buried the people that lusted." The people then journeyed to Hazeroth and dwelt there.

CHAPTER VII.

The Spies.

Miriam's Sin.—Miriam and Aaron spoke against their brother Moses, and they said, "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" Now Moses was very meek, above all the men which were upon the face of the earth. The Lord heard these words, and speaking suddenly unto Moses, Aaron, and Miriam, bade them go to the tabernacle. God then rebuked Aaron and Miriam, but praised Moses, whom He called

His "faithful" one. When the Lord had finished speaking with them, behold Miriam was covered with leprosy. Moses prayed to the Lord, and the leprosy was after seven days removed. The people then removed from Hazeroth, and pitched their camp in the wilderness of Paran.

The Twelve Spies.—At God's command Moses sent twelve men to spy out the land of Canaan, taking one man from each tribe. Among them were Joshua, the son of Nun, and Caleb, the son of Jephunneh. The men went up and searched the land from Zin unto Rehob, and pushed on as far north as Hebron. And when they reached the brook of Eshcol they cut down a vine branch and one cluster of grapes of such a size that two men had to carry it between them, slung on a pole; they also gathered of the pomegranates and the figs. After searching the land for forty days they returned. They showed the assembled congregation the fruit they had gathered, and praised the richness and fertility of the land which, they said, flowed with milk and honey. They, however, reported that the indwellers were strong, the cities walled round, and very great, and that the giants, children of Anak, dwelt there.

This evil report frightened the Israelites. They murmured against Moses and Aaron, "Would God that we had died in the land of Egypt, or in the wilderness." It was in vain that Moses and Aaron, Caleb and Joshua, tried to calm the rebellious people. They were almost stoned for their pains. Again the Lord was about to destroy the whole people for their wickedness, and again Moses interceded for and saved them. But the Almighty decreed that none of them save only Joshua and Caleb should enter the promised land. The rest should die in the wilderness during the thirty-eight years' wandering, but their children should inherit Canaan.

The next day the people, having repented, were eager

to set out toward Canaan. Moses warned them to desist, as the Lord was not with them. They disobeyed their leader's command, and departed out of the camp. And the Amalekites and Canaanites smote them and discomfited them to Hormah.

CHAPTER VIII.

The Rebellion of Korah.

Korah's Revolt.—Now Korah, of the tribe of Levi, and Dathan and Abiram of the tribe of Reuben, raised a rebellion against Moses. With Korah were joined two hundred and fifty princes of the assembly, "famous in the congregation, men of renown." They complained that Moses and Aaron took too much upon themselves; that *all* the congregation were holy, and that therefore it was wrong for any man to lift himself up above his fellows. Moses was filled with grief at hearing these words, but he proposed a simple test, by which it might be shown whom the Lord had chosen "to come near unto Him." He bade Korah and all his company take their censers on the morrow, to put fire in them, and to stand before the Lord. Hoping still to move the hearts of the rebels, he reminded them how God had bestowed special favors upon the tribe of Levi. He blamed their desire to obtain more power than properly belonged to them. Moses then sent for Dathan and Abiram, but they refused to go to him.

The next day the whole congregation were assembled before the door of the tabernacle. Korah and his followers were there, each man with his censer in his hand. The spirit of mutiny among the Israelites grew so strong that the Lord waxed wroth and would have destroyed them all; but Moses and Aaron prayed on their behalf. Moses now bade all the people separate themselves from

the dwellings of Korah, Dathan, and Abiram, who in defiance were standing at the entrance of their tents. Then spake Moses: "'Hereby ye shall know that the Lord hath sent me to do all these works, for I have not done them of mine own mind. If these men die the common death of all men, . . . then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up with all that appertain unto them, and they go down, quick, into the pit; then ye shall understand that these men have provoked the Lord.' And it came to pass as he ceased speaking that the ground clave asunder that was under them. And the earth opened her mouth and swallowed them up and their houses, and all the men that appertained unto Korah and all their goods, . . . and they perished from among the congregation. And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense."

The People Again Murmur.—On the morrow, "all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Instantly a plague broke out among the people, and many were struck down in all parts of the camp. Again the heart of Moses yearned toward his people. He bade Aaron take his censer and hasten to make an atonement for the sinners. Aaron did so, and stood between the living and the dead, so that the plague was stayed. And there died of the plague fourteen thousand and seven hundred.

Aaron's Rod Blossoms.—God wished to give His people a further and lasting proof that He Himself had selected Aaron to minister unto Him. The head of each tribe was commanded to take a rod, upon which the name of his tribe was to be written, and to lay it in the tabernacle of the congregation. The name of Aaron was to be writ-

ten upon the rod of the tribe of Levi. And it should be that the man whose rod blossomed was the one chosen by God, and so an end would be put to the continual murmurings of the children of Israel. The rods were accordingly laid in the tabernacle. And it came to pass on the morrow that the rod of Aaron "was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Aaron's rod was kept "before the testimony as a token against the rebels."

CHAPTER IX.

Death of Miriam and Aaron.

Death of Miriam.—The Israelites now entered the wilderness of Zin, which they traversed for the next thirty-eight years, until the whole generation coming out of Egypt had perished. These wanderings over, we find the people again encamped at Kadesh, in the first month of the fortieth year from the Exodus. "And Miriam died there, and was buried there."

Punishment of Moses and Aaron.—At Kadesh there was a scarcity of water. The people again murmured against Moses, saying, "Would God we had died when our brethren died before the Lord." The Lord told Moses to take his rod and bid Aaron to assemble the people. They were then to speak to the rock, and it should give forth water. Moses and Aaron gathered the people before the rock, and Moses exclaimed, "Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly."

And the Lord rebuked Moses and Aaron, in that they had disobeyed His command in striking the rock instead of speaking to it. This was their punishment, that they should not lead the people into the promised land.

The waters were called Meribah, because the children of Israel strove with the Lord.

Messengers Sent to Edom.—Moses now sent messengers unto the King of Edom, asking permission for the Israelites to pass through his land. Moses promised for the people that they should not pass through the fields nor the vineyards, nor drink the water of the wells, but should keep to the king's highway, turning neither to the right nor to the left. But the King of Edom refused, and even threatened them with war if they tried to force a passage. Again Moses asked permission, and again he was refused. The Israelites were compelled to choose another way, and travelling to the westward of Edom, reached Mount Hor.

Death of Aaron.—The Lord said unto Moses, "Take Aaron and Eleazar his son, and bring them up unto Mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there." Moses did as the Lord commanded, and Aaron died there on the top of the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days. The death of Aaron occurred on the first day of the fifth month of the fortieth year of the Exodus. He was one hundred and twenty-three years old.

Hormah.—Arad, King of the Canaanites, having heard of the matter of the spies, fought with Israel, and took some of them prisoners. Afterward the Canaanites were overthrown at a place called Hormah, and many of their cities destroyed.

The Brazen Serpent.—The Israelites resumed their painful journey from Mount Hor by way of the Red Sea. They were thus compelled to retrace their steps, as the way through Edom had been barred to them. "The people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilder-

ness?" "And the Lord sent fiery serpents among the people, and they bit the people; and many people of Israel died." This punishment brought the Israelites to their senses. They humbled themselves before Moses, entreating him to pray to the Lord on their behalf; and Moses prayed for the people. God told Moses to make a serpent of brass and to put it upon a pole. "And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived."

Messengers Sent to the Amorites.—Israel now sent messengers to Sihon, King of the Amorites, asking for permission to pass through his land. Again Moses promised that the people should keep to the king's highway. Sihon not only would not grant this request, but gathering an army fought a battle with the Israelites at Jahaz. "And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabak." And Israel also captured many of the Amorite cities, such as Heshbon and Jaazer, and dwelt in them.

War with Bashan.—The people now "turned and went up by the way of Bashan; and Og the King of Bashan went out against them, he and all his people," and fought a battle at Edrei. "And Israel smote him and his sons and all his people, and they possessed his land."

CHAPTER X.

Balak and Balaam.

Balak and Balaam.—The children of Israel continued their journey till they reached the plains of Moab on the eastern side of Jordan near Jericho. Balak, King of Moab, had heard of Israel's successful war with the Amorites. Fearing the fate of Sihon and Og, he spoke to a neighboring people, the Midianites, complaining of the strength

and numbers of the Israelites, and entering into an alliance with them in case of war. But he called another power to his assistance. He sent messengers to Balaam, who lived at Pethor in Mesopotamia, asking him to come and curse Israel. The fame of Balaam was very great, and Balak seems to have believed in his power, for he said, "I know whom thou blessest is blessed, and he whom thou cursest is cursed."

The elders of Moab and of Midian set out therefore on their long journey to Pethor, carrying with them large rewards. Having delivered their message, Balaam desired them to remain that night, and in the morning he would tell them what the Lord had spoken to him. And God said to Balaam, "Thou shalt not go with them; thou shalt not curse the people; for they are blessed." In the morning Balaam said unto the princes of Balak, "Get you unto your land; for the Lord refuseth to give me leave to go with you." So the men returned home.

But Balak would not be denied. Again he sent to Balaam princes more honorable than the first ones, with promise of great reward and promotion.

Balaam replied to them, that if Balak filled his house with silver and gold he could not go beyond the word of the Lord God, to do less or more. Still he asked the messengers to remain that night, that he might know what the Lord would say to him more. The Lord then appeared unto Balaam and gave him permission to accompany Balak's princes, but he was to say only what the Lord should put into his mouth.

Hearing of Balaam's approach, Balak went forth to meet him. But at the first moment of meeting, the prophet told the king that he could only speak the word the Lord put into his mouth. Nevertheless, Balak did not lose hope; but on the morrow he took Balaam up into

a high place dedicated to the worship of Baal, whence he might obtain a view of the people of Israel.

At Balaam's request, Balak built on that spot seven altars, and they offered on each a bullock and a ram. The word of the Lord came to Balaam, but instead of cursing Israel he blessed him, saying, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his." Balak, in anger, carried Balaam to another place, hoping he might curse Israel there. Again were the altars built, and the victims offered. Again the Lord put a word in Balaam's mouth, and again he uttered blessings. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. . . . Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down till he eat of the prey, and drink the blood of the slain."

Balak, hearing these words, so different from what he had hoped, cried out, "Neither curse them at all nor bless them at all." Still he thought there might be one chance more. Leading Balaam to the top of Peor, the altars were built again, and the offerings made. Balaam did not wait this time for the divine inspiration; but, lifting up his eyes upon the people encamped below, he exclaimed, "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel! . . . Blessed is he that blesseth thee, and cursed is he that curseth thee."

And Balak's anger was kindled against Balaam, and he said, "I called thee to curse mine enemies: and behold, thou hast blessed them these three times." Balaam, however, reminded the king that he had said he could only deliver God's message. Balaam now broke forth into a further strain of prophecy. He showed, in glowing

words, the future greatness of Israel. "There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Edom, Amalek, the Kenites, all should be subdued by Israel. A time, however, should come when Israel should bow the neck to Assyria; but, in the end, Assyria herself should be conquered by those coming in ships from the coast of Chittim (Cyprus). Then Balaam rose up and went to his place, and Balak also went his way.

CHAPTER XI.

The People Numbered.—Appointment of Joshua.

The People Numbered.—Again the sum of the people from twenty years old and upward was taken. They proved to be 601,730, or 1820 fewer than at the previous census. Moses and Eleazar completed the numbering in Moab, by Jordan, near Jericho. Among them there was not a man of them whom Moses and Aaron had numbered in the wilderness of Zin, except only Caleb the son of Jephunneh, and Joshua the son of Nun.

Appointment of Joshua.—The Lord bade Moses ascend the mount of Abarim, from whose summit he might view the land promised to the children of Israel. After he had seen it, he was to be gathered to his people as Aaron had been gathered. They were not permitted to enter the promised land, because they had transgressed God's command at the waters of Meribah. Moses devoutly submitted to God's command, but prayed that a fitting successor might be appointed. God told Moses to take Joshua the son of Nun, to place him before Eleazar the priest, and to endow him with some of his command, so that the people should obey him.

The Two and a Half Tribes.—The tribes of Reuben and Gad possessed a great multitude of cattle, and the land in which the Israelites were now dwelling was well fitted for grazing. These two tribes therefore came to Moses, and requested that they might be allowed to remain where they were, and not be required to pass over the Jordan to the promised land. Moses was wroth with the two tribes, and said, "Shall your brethren go to war, and shall ye sit here?" He blamed them for trying to discourage their brethren from undertaking the conquest of Canaan. He reminded them that their fathers had been guilty of similar conduct, when the spies were sent from Kadesh-barnea.

The Reubenites and the Gadites at once saw that Moses had not rebuked them unjustly. They therefore offered to build cities for their families and sheepfolds for their sheep in the land they desired to occupy, and then to join their brethren in crossing the Jordan and in subduing their enemies, adding, "We will not return unto our houses until the children of Israel have inherited every man his inheritance." To this Moses assented. He gave unto the children of Reuben and the children of Gad and half the tribe of Manasseh the kingdoms of Sihon and Og. From the river Arnon unto Mount Gilead was given to Reuben; thence northward to the sea of Chinneroth belonged to Gad; while a more northward portion, leading to Mount Hermon, was possessed by the half tribe of Manasseh. The promise given by these tribes to Moses was faithfully carried out. They fought side by side with their brethren, and did not settle on their lands till the Israelites had taken possession of Canaan.

CHAPTER XII.

The Last Days of Moses.

The Journeyings of the Israelites.—In the thirty-third chapters of Numbers an account is given of the journeyings of the children of Israel, from the departure from Egypt to their arrival in the plains of Moab, near Jericho. These journeyings occupied forty years, and the Israelites pitched their camp forty-two times.

Settlement of the Promised Land.—Moses now told the children of Israel what were to be the boundaries of the land they were about to possess. He then appointed Eleazar the priest, and Joshua the son of Nun, together with a prince from each tribe, to superintend the division of Canaan, which was to be by lot. The Levites were to have certain cities allotted them for their own use. Six cities of refuge were also to be built, three on the east of the Jordan and three on the west, whither the slayer might flee "which killeth any person unawares."

The Repetition of the Law.—The life of Moses was drawing to a close, yet he charged himself with one great task—to read to the assembled people the whole book of the Law. "In the fortieth year, in the eleventh month, on the first day of the month, Moses spake unto the children of Israel according unto all that the Lord had given him in commandments unto them." The place chosen was the eastern side of Jordan, in the land of Moab. Here, where had occurred many of the most important events in the lives of the patriarchs, Moses recited the past history of the people, and the code of laws which God had given for their government. This great work being ended Moses commanded the people that as soon as they had passed the Jordan they were to set up great stones on Mount Ebal, to plaster them over, and to write upon them

all the words of the Law. A portion of the people were to stand upon Mount Gerizim, to bless the people; and another portion were to stand upon Mount Ebal, to curse those who should transgress the Law.

The Song of Moses.—In a beautiful song Moses now exhorted the people to remain steadfast to God's word. He pointed out that He was their Rock and God. He recounted the ingratitude of the people, their frequent offences, and how God had always forgiven their sins Lastly, he spoke prophetically of the future greatness of Israel. "Rejoice, O ye nations with His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land and to His people."

The Lord now bade Moses ascend Mount Nebo, in the land of Moab, from whose summit he might view the land of Canaan. God further told him he should die on the mount, even as Aaron had died on Mount Hor. Moses prepared himself to obey the divine command. But first he gathered the people together, and blessed them according to their tribes.

Death of Moses.—The work of the great prophet and leader was finished. He went up into the mountain of Nebo, to the top of Pisgah, and the Lord showed him all the land that the children of Israel were about to inherit. "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he was buried in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his sepulchre unto this day. And Moses was a hundred and twenty years old when he died; his eyes were not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days. . . . And there arose not a prophet since in Israel like unto Moses."

QUESTIONS.

PART II.

Chapter I.—How were the Israelites treated after Joseph's death? What excited the fear and jealousy of the Egyptian monarch? What cities were the Israelites compelled to build? What did Pharaoh command concerning the male children? How did Jochebed save her child? What did Pharaoh's daughter call the child? What does the name Moses mean? Who was Moses's father? What was the name of his sister? Of what tribe was Jochebed? Did Moses mingle with the Israelites? Whither did Moses flee from the wrath of Pharaoh? Whom did Moses marry? What was the name of Moses's father-in-law? What were the names of Moses's sons? Where, and how did God first appear to Moses? What did God command Moses to do, while tending the sheep of Jethro? By what signs was Moses ordered to convince the Israelites and Pharaoh that he was sent by God? Who was to assist Moses in his work? What relation was Moses to Aaron? Did the children of Israel believe Moses?

Chapter II.—How did Pharaoh receive the appeal of Moses and Aaron? How old were Moses and Aaron when they stood before Pharaoh? How many plagues did God inflict on the Egyptians? Name them. What feast commemorated the last of the plagues? Describe fully the feast of Passover. When was the Passover kept? How long did the Israelites dwell in Egypt? How many Israelites left Egypt? Whither did they proceed? Whose bones did the Israelites carry with them when leaving Egypt? What guided the Israelites by day and night?

Chapter III.—How were the Israelites rescued from Pharaoh at the Red Sea? What happened at Marah? What did the Israelites do in the Wilderness of Sin? How were they fed during their stay in the Wilderness? On what day did they get a double portion, and why? What were the troubles at Rephidim? Whom did the Amalekites claim as their ancestor? Who defeated the Amalekites?

Chapter IV.—What did Jethro say upon hearing all that the Lord had done for Israel? What advice did Jethro give to Moses? For what is Mount Sinai noted? At what period was the Law given to the Israelites? Recite the first commandment, the second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth. How long was Moses on the Mount communing with God? Which three festivals were then appointed? What did Moses carry with him when he came down from the Mount?

Chapter V.—How did the Israelites sin while Moses was on Mount Sinai? Did Moses plead in behalf of the Israelites? How did he punish

them? Why did Moses return to Mount Sinai? What are God's attributes as told to Moses? Why was Moses compelled to put a veil on his face? Describe the tabernacle. Who were the architects of the Tabernacle?

Chapter VI.—Who were appointed to the priesthood? Who to the High priesthood? Who were Nadab and Abihu? What happened to them? Give the names of the tribes. After whom were they named? Describe the manner in which they marched. What was the number of the people? What were the duties of the Levites? How were they divided? What was the form of prayer used by Moses when the ark set forward? What prayer did he use when it rested? How many elders were chosen to assist Moses? What was Moses's reply when told that Eldad and Medad were prophesying? What was the punishment of the Israelites at Kibroth-hataavah? Why was the place so called?

Chapter VII.—Of what sin were Aaron and Miriam guilty? What was the consequence? How many persons were sent to spy out the land of Canaan? What report did they make? Who were the two faithful spies? How long and for what reason were the Israelites compelled to wander in the wilderness?

Chapter VIII.—Describe the nature and the consequences of the rebellion of Korah. Who were his two main supporters and their followers? What miracle was performed on Aaron's rod to confirm his authority?

Chapter IX.—Where did Miriam die, and where was she buried? Why did the Israelites complain at Kadesh? Why were Moses and Aaron not permitted to enter the land of Canaan? Why were the waters called Meribah? What king refused the Israelites permission to pass through his land? Who died on Mount Hor? How old was Aaron at his death? What happened at Hormah? On what occasion was Moses ordered to make a brazen serpent? What befell Sihon, King of the Amorites, and Og, King of Bashan?

Chapter X.—Who was Balak? To whom did he send messengers, and why? Unto how many places did Balak take Balaam to curse the Israelites? What blessing did Balaam pronounce when standing upon the top of Mount Peor? What did Balak accuse Balaam of, and what was his reply?

Chapter XI.—What was the number of the Israelites? Had they increased or decreased in number since the last census? Who was appointed to succeed Moses? To what tribes were given the kingdoms of Sihon and Og? On what conditions? Did they carry out their promise? Tell how the land was divided among the two and a half tribes.

Chapter XII.—How long did the Israelites journey in the Wilderness?

In how many places did they pitch their camps? Whom did Moses appoint to superintend the division of Canaan? What was the object of the cities of refuge? When and where did Moses repeat the Law to the Israelites? On what mountain were the blessings to be pronounced? On what the curses? From what point did Moses see the promised land? Where and at what age did Moses die? Where was Moses buried?

PART III.

FROM THE DEATH OF MOSES TO THE CHOICE OF SAUL.

CHAPTER I.

The Spies in Jericho.—Passage of the Jordan.

Joshua Takes Command.—After the death of Moses, the Lord commanded Joshua to prepare the people to pass over the Jordan. At the same time God promised to Joshua to be with him in all his undertakings. He bade him "Be strong, and of good courage, for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them." And again He said, "As I was with Moses, so I will be with thee: I will not fail thee or forsake thee." Thus divinely encouraged, Joshua prepared the people to carry out God's wish. The people promised a ready obedience to Joshua in these words: "Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death."

The Two Spies.—The city of Jericho was situated on the western side of the Jordan, close to where the Israelites were about to cross. Joshua wished to find out its strength. So he sent two men secretly to spy it out. The men entered the city, and lodged with a woman named Rahab. It soon came to the ears of the king that the two

Israelites were in Jericho. He sent unto Rahab, bidding her bring forth the men—no doubt intending that they should be put to death. But Rahab hid the spies among the flax on the roof of the house, and then told the king that they had left the city. The king's men at once set out in pursuit, and never stopped till they came to the fords of the Jordan.

That same night Rahab went up to the men on the roof, and told them she knew that the Lord had given them the land, for terror had fallen upon all the inhabitants. "For we have heard how the Lord dried up the waters of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side of Jordan, Sihon and Og, whom ye utterly destroyed." She then made them swear that as she had done kindness to them in saving their lives, they should show kindness to her and her family when the city was captured. The men swore unto her that she and her household should be spared, on condition that she kept the whole matter secret. Rahab's house being built upon the walls of the city, she let them down into the open country by a cord from her window. The men returned to Joshua, and said, "Truly the Lord hath delivered into our hands all the land, for even all the inhabitants of the country do faint because of us."

Passage of the Jordan.—The next morning the people broke up their camp at Shittim and travelled to the eastern bank of the Jordan. At the end of three days the people set out to cross the river. First went the priests, bearing the ark of the covenant. At a distance of two thousand cubits the people followed. This space was left so that by seeing which way the ark was going the people might know their way. The priests then boldly marched into the Jordan. As soon as their feet touched the stream, the upper waters of the river stood up in a

heap. The lower waters pursued their course toward the Dead Sea. The bed of the river therefore became dry, and the whole host of Israel passed over on dry foot. "On that day the Lord magnified Joshua in the sight of all Israel, and they feared him as they feared Moses all the days of his life." The passage of the Jordan took place on the tenth day of the first month. The people having encamped in Gilgal, Joshua erected there twelve stones that had been carried out of Jordan as a memorial that the waters of Jordan had been dried up.

CHAPTER II.

Fall of Jericho.—Achan's Sin.—Capture of Ai.

Fall of Jericho.—Jericho was now closely besieged by the children of Israel. At God's command the Israelites, accompanied by the priests bearing the ark of the Lord and blowing upon rams' horns, walked round the city once on each of six days. On the seventh day they walked round seven times; and as the priests blew the horns Joshua said to the people, "Shout, for the Lord hath given you the city." So the people shouted, and at once the walls that defended the city fell flat, and the Israelites entered and captured the place. They slew all the men and women that were in it, and all the cattle, but Rahab and her family they saved alive. Then they burnt the city and all that was in it, only the gold and the silver and the vessels of brass and iron they put into the treasury of the house of the Lord, as Joshua had told them to do. And Joshua laid a curse upon any one who should attempt to rebuild the city.

Achan's Sin.—But one of the children of Israel had disobeyed the command of God, and had kept for himself a portion of the spoil. The wrongdoer was Achan, of the

tribe of Judah. The anger of the Lord was kindled against the children of Israel, and misfortune overtook them. Joshua sent an army of three thousand men to capture Ai, a town to the west of Jericho. But the children of Israel, after losing thirty-six of their number, fled before the men of Ai. This defeat caused the hearts of the Israelites to melt with fear. Then God revealed to Joshua the reason of Israel's defeat, inasmuch as one of the people had secretly taken and kept a portion of the spoils of Jericho. The next day Joshua endeavored to find the culprit by casting lots. The lot fell upon the tribe of Judah, and finally upon Achan. Joshua begged Achan to confess. And Achan said that he had sinned against God, and had taken of the spoil of Jericho, and hidden it in the earth in his tent. Then all Israel stoned him to death.

Capture of Ai.—Israel's sin being thus purged, God commanded Joshua to attack Ai again, and it should be delivered into his hands. So Joshua led an army against the city and captured it by a stratagem. Dividing his forces, he made one part lie in ambush behind the city, while the other part attacked it in front. These, pretending to fly, drew the inhabitants of Ai after them in pursuit. Those in ambush instantly rushed into the city and set it on fire. The Israelites, who were pretending to retreat, now turned upon their pursuers. The men of Ai were thus caught between the two divisions of the Israelites, who slew every one of them.

Ebal and Gerizim.—Joshua built an altar of stones unto the Lord on Mount Ebal, and wrote upon the stones a copy of the Law of Moses. Then, placing half the people on Mount Ebal and half on Mount Gerizim, "he read all the words of the Law, the blessings and cursings, according to all that is written in the book of the Law."

CHAPTER III.

The Gibeonites.—The Five Kings of Canaan.

Stratagem of the Gibeonites.—The remaining kings of the Canaanite cities, having heard of Israel's successes, and fearing lest the doom of Jericho and of Ai should overtake them, formed a league to fight against Joshua and with Israel. But the inhabitants of Gibeon sought safety by other means. Dressing themselves up in old and faded garments, and taking with them mouldy provisions, they presented themselves before Joshua at Gilgal, asking to make a covenant with the children of Israel. The men of Israel said, "If ye dwell among us, how shall we make a league with you?" But the Gibeonites replied that they had come from a distant land, and pointed to their worn clothes and stale provisions to bear out their story. So Joshua made peace with them. Three days after the Israelites found out that they had been deceived, for by that time they had reached the Gibeonite cities, which lay to the southwest of Ai. Yet they respected their oath. The Gibeonites were saved alive, but were made hewers of wood and drawers of water for the house of God.

The Amorite Kings.—The act of the Gibeonites in securing their own safety brought upon them the wrath of another powerful section of the inhabitants of Canaan—the Amorites. One of the most powerful of their princes, Adoni-Zedec, King of Jerusalem, banding himself with the kings of Hebron, Jarmuth, Lachish, and Eglon, encamped before Gibeon, and made war against it. The Gibeonites sent to Joshua at Gilgal, praying for help. Joshua immediately answered the call, and a great battle ensued. The Amorites were defeated, and fleeing, were pursued by the Israelites. When they reached Azekah, "great hailstones came down upon them; they were more

who died with hailstones than they whom the children of Israel slew with the sword." "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon: and thou, moon, in the valley of Ajalon. And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies."

Joshua pursued his victorious career, capturing many cities and putting their inhabitants to the sword. He smote all the country "from Kadesh-barnea even unto Gaza," and took all the land, "for the Lord God of Israel fought for Israel."

CHAPTER IV.

Wars with the Canaanites.—Division of Palestine.—Death of Joshua.

Further Wars.—A fresh league was now formed against the Israelites by the kings dwelling in the north of the Holy Land, headed by Jabin, King of Hazor. Among the confederates were Canaanites, Amorites, Hittites, Perizzites, and Hivites. These nations dwelt about the Lake Chinneroth, and round the foot of Mount Hermon. Joshua and his people fell upon them suddenly by the waters of Merom, and smote them, and chased them, until they left none remaining. Thus, king after king, and nation after nation, was defeated. Israel took possession of the conquered lands. At this period also Joshua cut off the Anakims, and destroyed all their cities. The total number of kingdoms overthrown by the Israelites was thirty-one. After this, "the land rested from war."

Division of Canaan.—The Lord now commanded Joshua to divide the land among the nine and a half

tribes; the remaining two and a half tribes (Reuben, Gad, and half Manasseh) having chosen their possessions on the east of the Jordan. The tribe of Levi alone received no portion of the land; "the sacrifices of the Lord God of Israel made by fire are their inheritance, as He said unto them."

To Reuben was given the southernmost portion of the land east of the Jordan. It was bounded by the river Arnon on the south, and on the north reached a little beyond the head of the Dead Sea. It was formerly the kingdom of Sihon.

Gad lay to the north of Reuben, and included Mount Gilead.

Manasseh was still farther north, and extended to Mount Hermon. This was formerly the country of Og, King of Bashan.

The river Jordan was the western boundary of these three tribes. On the east they touched the desert.

The other tribes were thus placed, proceeding from north to south—Naphtali, Asher, Zebulun, Issachar, Manasseh, Ephraim, Benjamin, Dan, Judah, Simeon. To Caleb was given the city of Hebron. An end having been made of the division of the land, the children of Israel gave unto Joshua the city of Timnath-serah, in Mount Ephraim, "and he built the city and dwelt therein."

God commanded the Israelites to appoint cities of refuge, "that the slayer that kills any person unawares may flee thither; and they shall be your refuge from the avenger of blood." And they appointed Kedesh in Galilee, in Mount Naphtali; Shechem, in Mount Ephraim; Kirjath-arba, which is Hebron, in the mountain of Judah; Golan, in Bashan; Bezer, in Reuben; and Ramoth, in Gilead, to be cities of refuge.

To the Levites also were given forty-eight cities with the suburbs thereof roundabout.

"Then Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you." He then gave them permission to return to the east of the Jordan, where they had chosen to dwell. He bade them "take diligent heed to do the commandment of the Law" which Moses had commanded them, and to serve God with all their heart and with all their soul. "So Joshua blessed them and sent them away."

The Altar of Ed.—The two and a half tribes set out on their journey eastward, and when they reached the Jordan they built there a great altar. When the children of Israel heard of it they gathered together at Shiloh to go to war with their brethren. But first they sent Phinehas with ten chiefs to inquire why the altar had been erected. The High Priest came up with the two and a half tribes in the land of Gilead and rebuked them for building an altar, and rebelling against the Lord. But they answered that they had not built the altar to offer thereon sacrifices, but as a perpetual witness that they and their brethren worshipped the same God, "that your children may not say to our children in time to come, Ye have no part in the Lord." And the children of Israel were satisfied with the explanation. The altar was called Ed; "for it shall be a witness between us that the Lord is God."

Death of Joshua.—Now the land had rest for a long time. And Joshua waxed old, so he called all the elders of Israel together and exhorted them to keep the way of God. He warned them against serving idols; they should not swear by them, nor bow down to them, but they should remain faithful for ever unto the Lord their God. He then recounted the history of the Israelites from the time of Abraham until the day he was speaking to them. All the people promised faithfully to serve God and to

obey His voice. Then Joshua died, "being an hundred and ten years old." He was buried in Timnath-serah, in Mount Ephraim.

The bones of Joseph, which had been brought up from Egypt, were buried in Shechem, in the piece of land which Jacob had bought of Hamor, the father of Shechem. And Eleazar, the son of Aaron, died and was buried in Mount Ephraim.

CHAPTER V.

The Judges.—Othniel to Deborah.

Idol Worship.—After the death of Joshua and all that generation, the people forsook the God of their fathers, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of their enemies round about. Yet from time to time God had compassion on His people, and raised up among them Judges, who delivered them out of the hands of those that spoiled them. Then the Israelites would return to the worship of God, and remain steadfast during the life of the Judge, but on his death they would again return to their evil ways. One reason of the continual lapsing of the Israelites was the intermarriages which took place between them and the heathens.

Othniel.—The anger of the Lord was now kindled against His people, and He delivered them into the hand of the king of Mesopotamia, who kept them in subjection eight years. Then the children of Israel cried unto the Lord, and He raised them up a deliverer in the person of Othniel, son of Caleb's younger brother. He rescued his people from the oppression of the king, and under him the land had rest for forty years.

Ehud.—Again the children of Israel did evil in the sight of God, who brought them under the yoke of the king of

Moab. The Israelites served him for eighteen years, then the cry of their servitude rose to heaven, and the Lord inspired Ehud, a left-handed man of the tribe of Benjamin, to deliver his suffering people. Ehud first slew the king of Moab, then summoning his people by blast of the trumpet, he led them against the Moabites, defeating them with great slaughter. "And the land had rest fourscore years."

Deborah.—After the death of Ehud the children of Israel again fell into their wicked ways. The Lord sold them into the hand of Jabin, King of Canaan, the captain of whose host was named Sisera.

At this time Israel was judged by a wise and brave woman, a prophetess, Deborah, the wife of Lapidoth. She sent unto Barak, the son of Abinoam, telling him to march toward Mount Tabor with ten thousand men of the tribes of Naphtali and Zebulun, for that Sisera and his army should be delivered into his hands. But Barak refused to go unless Deborah went with him. Deborah consented, but told Barak that the journey would not lead to his honor, for Sisera would fall by the hand of a woman. So they journeyed together to Kedesh. The two armies joined battle at the brook Kishon, and all the host of Sisera fell by the edge of the sword, there was not a man left.

Sisera himself took to flight, and drew near the tent of his friend, Heber, the Kenite, a descendant of Jethro. And Jael, the wife of Heber, went out to meet Sisera, and invited him into the tent. She covered him with a mantle, and gave him milk to slake his thirst. Telling her to conceal his presence in the tent, the tired captain gave himself up to sleep. Jael then quietly approached the sleeping Sisera, and slew him with a tent-nail and a hammer. Jabin himself was shortly after slain. To commemorate the great victory at Kishon, Deborah and Barak sang a beautiful hymn of praise unto God, "For the avenging of

Israel" (Judges, ch. v.). The song ends, "So let all thine enemies perish, O Lord, but let them that love Him be as the sun when he goeth forth in his might." Then the land had rest forty years.

CHAPTER VI.

The Judges (*continued*).—Gideon.

Gideon.—The children of Israel fell again into their evil ways, and the Lord delivered them into the hands of the Midianites and the Amalekites. God sent a prophet to rebuke them, and to point out the grievous sins they had committed, especially in worshipping idols.

One day Gideon, son of Joash, was threshing wheat by a wine-press to hide it from the Midianites, when an angel of God appeared unto him, saying, "The Lord is with thee, thou mighty man of valor." Gideon replied, "If the Lord be with us, why then is all this befallen us?" Then the Lord told him that he had been chosen to deliver Israel from the yoke of the Midianites. Gideon asked, "Wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house."

The same night the Lord told Gideon to throw down the altar of Baal, and cut down its grove, and also to build an altar unto the true God, and to offer a bullock upon it. Gideon, taking with him ten men of his servants, did as the Lord commanded. When the men of the city arose next morning and found that their altar had been destroyed, they called unto Joash to bring forth his son, that he might die. But Joash merely replied, "Why will ye plead for Baal? . . . If he be a god, let him plead for himself." And Joash called his son "Jerubbaal," meaning "Let Baal plead against him."

Gideon's Army.—The Midianites and Amalekites gathered themselves together to contend with Israel in the valley of Jezreel. Gideon sent messengers to the tribes of Manasseh, Asher, Zebulun, and Naphtali, summoning them to meet their enemies. They obeyed the call. The Lord said unto Gideon that the people he had gathered were too many to overcome the Midianites, lest they should boast "Mine own hand hath saved me." Gideon sent away all who were afraid of the coming battle to the number of twenty-two thousand, keeping only ten thousand with him. But the Israelites were still too many. God told Gideon to lead the people to the brook, and to reject all those who drank by going down on their knees; but to select those who drank by lapping like dogs. There then remained but three hundred men, who were to take part in the actual contest.

Routing the Midianites.—That same night the Lord told Gideon to attack the Midianites, for they should be delivered into his hands. Gideon divided his three hundred men into three companies, and he gave every man a trumpet, and a pitcher with a lighted lamp in it. Then he told them to watch him, and to do whatever they saw him do. He further told them to blow their trumpets when he blew his, and to cry out, "The sword of the Lord and of Gideon." So Gideon and his little army stood round the enemy's camp, and, at the signal, broke the pitchers so that the lights from the lamps flashed out all at once. Then they blew their trumpets and shouted their battle-cry. The Midianites, roused so suddenly from their sleep, were thrown into confusion, and turned their swords against each other. And all fled in the greatest haste. Then Gideon sent to Naphtali, Asher, Manasseh, and Ephraim to join in the pursuit, and many of the Midianites were killed.

The pursuit of the Midianites by Gideon and his three

hundred still continued. Gideon and his men were faint with their toil, and coming to the town of Succoth, asked the inhabitants for food. But the men of Succoth refused aid to the Israelites, and mocked them. So also did the inhabitants of Penuel. Gideon threatened them both with punishment, and having at length captured the Midianitish kings he returned, and kept his word.

Death of Gideon.—"Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also." "And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you." The land now rested forty years. And Gideon died in a good old age, and was buried in Ophrah. Then the people again went astray, and worshipped idols, and remembered not the Lord their God, and showed no kindness to the house of Gideon.

CHAPTER VII.

The Judges—Abimelech—Jair.

Abimelech, one of the sons of Gideon, was desirous of succeeding to his father's position. He joined himself with his maternal relations, and with the inhabitants of Shechem. Having gathered a following, he proceeded to his father's house and slew his seventy brothers. But Jotham, the youngest son of Gideon, was left alive, for he had hidden himself. Then Abimelech was made king by the plain of the pillar in Shechem.

Jotham's Parable.—When Jotham heard this, he went to the top of Mount Gerizim, and spoke a parable to the Shechemites. He said that the trees wanted a king to rule over them. They accordingly asked in turn the olive, the fig, and the vine; but all these declined the honor. Then they asked the bramble, which replied,

"If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble and devour the cedars of Lebanon." He then reminded them of all that his father Gideon had wrought on their behalf: how he had risked his life to save them from their enemies, in return for which they had slain his seventy sons. Lastly, he said, "If ye then have dealt truly and sincerely with Jerubbaal (Gideon) and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem and the house of Millo; and let fire come out from the men of Shechem and from the house of Millo, and devour Abimelech." Then Jotham fled and dwelt in Beer, for fear of Abimelech, his brother.

War with Shechem.—Three years passed, and the warning of Jotham came to pass. The friendship, stained with crime, that existed between Abimelech and the Shechemites was broken. The latter chose for their leader Gaal, the son of Ebed, who defied Abimelech and his power. A war ensued, in which the people of Shechem were routed. A thousand of them, men and women, took refuge in the tower of Shechem, and were there burned to death by order of Abimelech. The victor now besieged Thebez; and while attacking a tower in which the inhabitants had taken refuge, a woman threw a piece of millstone on Abimelech's head, so that he died.

Tola, of the tribe of Issachar, judged Israel for twenty and three years. He dwelt in Shamir, in Mount Ephraim.

Jair, a Gileadite, next judged Israel for twenty years. After his death the children of Israel, having again resorted to the worship of idols, were oppressed by the Ammonites. In their distress the people repented, and

put away the strange gods from their midst, and served the Lord, "and His soul was grieved for the misery of Israel." The children of Ammon gathered an army and encamped in Gilead, and the Israelites assembled and encamped in Mizpeh. And the people and princes of Gilead said one to another, "What man is he that will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead."

CHAPTER VIII.

Jephthah—Samson.

Jephthah.—Now Jephthah was a mighty man of valor. His father, Gilead, had many sons, and when they were grown up, they thrust Jephthah from his father's house. So he dwelt in the land of Tob, and gathered men round him. When the Ammonites made war against Israel, the men of Gilead begged Jephthah to become their leader. He refused unless they promised to recognize him as their chief. This they agreed to do. Then Jephthah sent messengers to the king of Ammon, asking why he had invaded the land. The king replied that the land was his, and that the Israelites had taken it away by force when they had come out of Egypt. But Jephthah answered that God had taken the land from the Ammonites because of their cruelty to the children of Israel during their travels in the wilderness. The messages were of no avail, and Jephthah led his people to do battle with the Ammonites.

Jephthah's Vow.—And Jephthah made a vow, saying that if the Ammonites were defeated, then whatever came forth from his house to meet him on his return should be the Lord's, and should be offered as a burnt-offering; then leading his men to the attack, the Ammon-

ites were overthrown with a very great slaughter. On his victorious return to his house, behold! his daughter came forth to meet him "with timbrels and dances; and she was his only child; beside her he had neither son nor daughter." When Jephthah saw her, his joy was at once turned to mourning. He rent his clothes and told his child of the vow he had made. But the loving daughter heard the terrible words with pious resignation, saying, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." One favor she asked, that she might bewail her fate upon the mountains for two months. At the end of that time her father did with her according to the vow which he had made.

Quarrel with the Ephraimites.—The men of Ephraim now quarrelled with Jephthah and the men of Gilead, because they had not been called upon to assist in the war against Ammon. A battle ensued in which the Ephraimites were overthrown. The Gileadites then seized the fords over the Jordan, and slew the Ephraimites as they attempted to pass over. The Ephraimites not being able to pronounce the word "Shibboleth," this was given to them as a test. So there fell of the men of Ephraim that day forty and two thousand. After ruling over Israel for six years, Jephthah died and was buried in one of the cities of Gilead.

Ibzan.—Israel was then judged for seven years by Ibzan of Beth-lehem.

Elon.—The next judge was Elon, of the tribe of Zebulun. He ruled for ten years.

Abdon, the son of Hillel, then judged the land for eight years. Israel now fell under the power of the Philistines, who oppressed them for forty years.

Samson.—Now there was a certain man of the tribe of Dan, named Manoah, whose wife bare him no children.

One day an angel of the Lord appeared to the woman and told her that she should have a son. He bade her not to drink wine nor strong drink, and not to eat any unclean thing. For the child was to be a Nazarite unto God from his birth, and he was destined to deliver Israel from the Philistines. A Nazarite was one who abstained from strong drink and unclean food, and did not cut his hair. In course of time the woman bare a son, and called his name Samson, "and the child grew, and the Lord blessed him."

Samson's Riddle.—Although he was to prove their greatest enemy, Samson at first was friendly with the Philistines. Going to Timnath he saw there one of their women, and desired to have her to wife. His father and mother were vexed at his choice, wishing that he should marry an Israelite woman. But Samson was not to be moved; so he and his parents went down to Timnath. On the way a young lion came out and roared at Samson and he killed it. Journeying down on a later day to marry the woman of Timnath, he turned aside to view the carcass of the lion and, behold, a swarm of bees had settled in it. So he took of the honey and went on eating.

The usual wedding-feast was held. Then Samson asked a riddle of the thirty Philistines who had been appointed his companions, the forfeit by the losing side to be thirty cloths, and thirty changes of garment. This was the riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness;" and seven days were given for solving it. At the end of three days the Philistines went to Samson's wife pressing her to find out and tell them the answer, and threatening her with death by fire if she refused. Samson's wife wept before him, entreating him to tell her the answer. As she wept day by day Samson at last yielded. The woman told the

Philistines, and on the seventh day they spake the answer, "What is sweeter than honey, and what is stronger than a lion?" Samson replied, "If ye had not ploughed with my heifer, ye had not found out my riddle." Going to Ashkelon he slew thirty of its men and gave their clothes to the Philistines. Then he returned in anger to his father's house.

CHAPTER IX.

Samson (*continued*).

Samson's Exploits.—Some time after Samson went to Timnath to see his wife, and found that she had been married to one of his companions. His anger was kindled against the Philistines. Capturing three hundred foxes, he turned them tail to tail, and placed a firebrand between each pair. Having set the brands on fire he drove the foxes into the cornfields of his enemies, so that they burned up "both the shocks, and also the standing corn, with the vineyards and olives." The Philistines in revenge burnt Samson's wife and her father with fire. This again roused Samson's anger, and, after slaying many of them, he went and dwelt in the top of the rock Etam.

The Philistines came up to fight with the men of Judah, and demanded that they should deliver Samson into their hands. Three thousand of the men of Judah scaled the rock of Etam, and having bound Samson with new ropes they brought him down. When the Philistines saw him captive they set up a great shout. But the spirit of the Lord came upon Samson, and he broke his cords, as if they were "flax that was burnt with fire." Then finding a jaw-bone of an ass he slew with it a thousand men.

Samson's Fall.—Samson, being in Gaza, the inhabitants lay in wait for him all night round about the city,

saying, "In the morning, when it is day, we shall kill him." But he arose at midnight, and taking the doors of the gates of the city, with the posts and bars, carried them up to the top of a hill near Hebron.

After a time, Samson loved a woman in the valley of Sorek, whose name was Delilah. The lords of the Philistines offered her a very large bribe if she would find out the secret of Samson's strength, and how he might be overcome. Delilah, yielding to the desire of the Philistines, begged Samson again and again to tell her wherein lay his strength. Samson at first mocked her by telling her that if he were bound with "seven green withs," he would become weak and as another man. When tied with them, be broke them as if they were tow touched by the fire. Another time he said that if he were bound with ropes that had never been used, he would become weak. When, however, he was so fastened, he broke them as thread. Again he told Delilah that if she wove the seven locks of his hair with the web, all his strength would depart. She did so, but he walked away with the pin of the beam and with the web. But as she pressed him daily with her words, he, in an unlucky moment, "told her his whole heart," and said that he owed his strength to his being a Nazarite; and that if his hair were cut off he would become utterly weak.

Delilah watched till Samson was soundly asleep; then, calling for a man, bade him shave off the seven locks of his head. Instantly his strength went from him; and the Philistines, who were waiting the event, seized him, put out his eyes, and bound him with fetters of brass. They placed him in a prison-house, and made him grind their corn.

Samson's Death.—To commemorate their victory, the Philistines prepared a great feast and sacrifice unto Dagon, their god. When their hearts were merry, they

sent for Samson to make sport before them. The temple was crowded with men and women, the lords and ladies of the Philistines, to the number of three thousand. Samson asked the lad who led him to allow him to feel the pillars that supported the roof, that he might lean upon them. Then, uttering a prayer to God for help and strength, and that he might be avenged for the loss of his two eyes, he seized the pillars of the temple, and, bowing himself with all his might, brought the whole structure to the ground. Thousands were killed, Samson himself being among the number. He had judged Israel twenty years.

CHAPTER X.

Ruth.

Ruth.—Connected with the period of the later judges is the story of Ruth. In the days of Ibzan there was a famine in the land, and a certain man of Beth-lehem-Judah named Elimelech, together with his wife Naomi, and his two sons, went to dwell in the land of Moab. In course of time Elimelech died and his two sons married Moabitish women, the name of the one being Orpah, and of the other Ruth. The sons dying also, their mother, Naomi, resolved to return to her native land. Naomi advised her daughters-in-law to remain in their own country. At first they refused, but after some persuasion Orpah made up her mind to stay in Moab. Ruth, however, was steadfast. She would not leave Naomi, saying, "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people; and thy God my God. Where thou diest, will I die, and there will I be buried. May the Lord do so to me and may He so continue, if aught but death shall put me from thee."

So they journeyed to Beth-lehem, and when the people

saw the woman widowed and childless, they exclaimed, "Is this Naomi?" And she said unto them, "Call me not Naomi, call me Mara, for the Almighty has dealt very bitterly with me."

Boaz.—Naomi had a rich kinsman, whose name was Boaz. While the corn harvest was going on, Boaz showed great kindness to Ruth, allowing her to glean after his reapers, and even bidding his men to "let fall some handfuls on purpose for her." He bade her also partake of the fare provided for his laborers, and not to leave his fields all the harvest. Ruth, by her faithfulness and modesty, so won the heart of Boaz, that he desired to take her unto him for a wife. But by the law a nearer kinsman had a prior right to marry the damsel. The kinsman, however, in the presence of the elders of the town, waived his claim, so that Boaz was wedded to Ruth. She bore him a son named Obed; Obed begat Jesse, and Jesse begat David.

CHAPTER XI.

Birth of Samuel—His Dedication to God's Service.

Hannah.—Now there was a certain man named Elkanah, who dwelt in Mount Ephraim. He had two wives, Hannah and Peninnah. Peninnah had children, but Hannah had not, and this was the cause of great grief to her. At this time Eli was priest and judge, and he and his two sons ministered before the ark of God at Shiloh. As the years went by, Hannah's grief became greater, and she went up to the tabernacle of the Lord, and prayed and wept. And she made a vow that if God gave her a son she would dedicate him to His service, and he should be a Nazarite. As she continued praying, Eli noticed that though her lips moved her voice was not heard. Then Eli said to her, "How long wilt thou be drunken? Put

away thy wine from thee." But Hannah answered, "No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." Then Eli answered, "Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him." Hannah rose up with a joyful countenance.

Samuel.—In course of time a son was born to her, and she called him Samuel. When she had weaned him, she took him with her to Shiloh, together with a freewill offering of meat and flour and wine. She brought the child to Eli, and reminded him that she was the woman who had prayed for a son. Then she left him in the priest's charge, saying, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." Hannah having poured out her gratitude to God in a beautiful prayer, returned with Elkanah to their home.

A Prophet Reproves Eli.—Eli was now very old, and full of sorrow for the evil-doing of his sons. He rebuked them for their sins, but they hearkened not to the voice of their father. And a man of God came unto Eli, and warned him that destruction would come upon his house because of their iniquity. He gave Eli a sign of the truth of his prediction—that his two sons should be slain on one day.

The Call of Samuel.—And it came to pass one night "when Eli was laid down in his place, and his eyes began to wax dim, that he could not see." "And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel, and he answered, Here am I." The child ran to Eli, and asked if he had called him, but Eli bade him lie down again. Again the voice called him, and again he went to inquire of Eli. And the Lord called Samuel a third time, and again he went to Eli. Then

"Eli perceived that the Lord had called the child." Therefore Eli advised Samuel to lie down again, and if he heard the voice calling him, to answer, "Speak, Lord, for Thy servant heareth."

Again the Lord stood by Samuel and called him, and the lad answered as Eli had taught him. Then the Lord told Samuel of the sins of Eli's sons, and how punishment would come upon the house of Eli. In the morning Samuel opened the doors of the house of the Lord as was his wont, but was afraid to tell Eli the vision that he had seen. But when Eli pressed him to tell, then he narrated all he had heard. Then Eli answered, "It is the Lord: let Him do what seemeth Him good." After this the fame of Samuel became very great, and he was known from Dan to Beersheba as a prophet of God.

CHAPTER XII.

War with the Philistines—Capture of the Ark—Death of Eli and his Sons.

War with the Philistines.—A war now broke out between the Israelites and the Philistines, and a pitched battle was fought, in which the Israelites were defeated. In sore dismay they resolved to send for the ark of the covenant, hoping that its presence would help to turn the fortune of war. Eli's sons brought the ark unto the camp, and when the Israelites saw it, they set up a great shout. The Philistines soon learned that the ark of God was in the Israelites' camp, and the knowledge filled them with dread. Still they nerved themselves for their task, and in a second battle overthrew the Israelites with great slaughter. The two priests were killed, and worst of all the ark of God was captured by the heathens. Now when Eli heard that the ark was taken he bowed his head

and died. He was ninety and eight years old, and had ruled Israel forty years.

The Ark Among the Philistines.—The Philistines took the ark of God and carried it in triumph to Ashdod, and placed it in the temple of Dagon, their fish-god. In the morning, "Behold Dagon was fallen upon his face to the earth before the ark of the Lord; and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." In sore affright the Ashdodites sent the ark away from their town unto Gath. No sooner did it arrive there, than a great destruction fell upon the men of the city, and they hurried the ark to Ekron. But the Ekronites would not suffer the ark to remain with them, and it was carried about the land of the Philistines for seven months.

The Ark Sent Back.—Acting upon the advice of their priests, the Philistines resolved to restore the ark to the Israelites. To give glory to the God of Israel they sent jewels of gold, as an offering, with it. The ark was sent to Beth-shemesh, and then to Kirjath-jearim, unto the house of Abinadab, and they sanctified Eleazar to keep the ark of the Lord. The ark remained in Kirjath-jearim twenty years.

Samuel Prays for the People.—Then Samuel gathered all the people unto Mizpeh and prayed for them, and the people repented of their evil ways. The Philistines, hearing that Israel were assembled at Mizpeh, raised an army and pitched against them. The Israelites were afraid, and begged Samuel to cry unto the Lord for them. Samuel offered a sacrifice and prayed for his people. And the Philistines were discomfited, and smitten before Israel. All the cities which they had taken from the Israelites were restored from Ekron even unto Gath. Samuel judged Israel henceforth all the days of his life. He made it a practice every year to travel to Bethel, Gil-

gal, and Mizpeh, there to judge the people; but he made his home in Ramah, where he built an altar unto the Lord.

The People Desire a King.—When Samuel was old, he made his two sons, Joel and Abiah, judges over Israel. But his sons did evil, taking bribes and preventing judgment. Then the elders of Israel came to Samuel and asked him to appoint a king over them, who should judge them, as was the custom among all other nations. Samuel pointed out to the people the dangers they would run if they chose a king, how he would make their sons his servants; how he would raise an army; how he would seize upon their lands and their crops and their cattle. Nevertheless the people answered that they would have a king who should judge them and lead them forth to battle. Samuel, having received God's command to appoint them a king, dismissed them to their homes.

QUESTIONS.

PART III.

Chapter I.—Who took Moses's place as leader of the people? To what city did Joshua send his spies? Who concealed the spies sent by Joshua? What promise was made to Rahab, and why? Describe the passage of the Israelites over the Jordan.

Chapter II.—What city was taken first by the Israelites on their entrance into Canaan? Was the promise to Rahab carried out? Account for the reverses met with at the siege of Ai. What is related of Achan? Give an account of the capture of Ai. What did Joshua do on Mounts Ebal and Gerizim?

Chapter III.—By what means did the Gibeonites escape destruction? What was their fate? Where and how were the King of Jerusalem and his four allies overcome? Of what part of Canaan did Joshua become master in his first campaign?

Chapter IV.—Whom did the Israelites defeat by the waters of Merom? How many kingdoms did Joshua conquer? How was the land divided? What provision was made for the Levites? What was Caleb's portion?

Name the cities of refuge. What was their object? What tribes had their inheritance beyond the Jordan? Why did the two and a half tribes build an altar? What does "Ed" mean? How old was Joshua at his death? Where was he buried? Whose bones were buried at Shechem?

Chapter V.—What events succeeded the death of Joshua? Who first in Canaan enslaved the Israelites? Who was the first of the Judges to restore them to liberty? Who was Othniel? What was the Israelites' second oppression, and who relieved them? Give an account of Ehud. Who judged Israel after Ehud? Who was Jabin? Give a brief account of Deborah? Who was Barak? Sisera? To whom did Sisera flee? What became of Sisera? In what passage of the Bible is Deborah's song to be found?

Chapter VI.—Who was Gideon? What was his reply when asked to lead the Israelites? Why did his father call him Jerubbaal? Who came to the valley of Jezreel to attack the Israelites? How was Gideon's army reduced? How did Gideon defeat the Midianites? What was Gideon's reply when asked to rule over the people?

Chapter VII.—Who was Abimelech? Who was Jotham? Cite the parable of Jotham. On what occasion was it used? What was the end of Abimelech? Who were Tola and Jair?

Chapter VIII.—Narrate the early life of Jephthah. What was Jephthah's rash vow, and its fulfilment? What tribe quarrelled with Jephthah? Give the names of three judges after Jephthah. Who was Manoah? What was the name of his son? What was meant by Nazarite? Give an account of Samson's riddle.

Chapter IX.—What was Samson's reason for attacking the Philistines? Wherein did Samson's strength lie? By whom was Samson betrayed? Give an account of Samson's death. How long did he judge Israel?

Chapter X.—Who was Ruth? What did she reply when asked by her mother-in-law to remain in her own country? Who was Boaz? To whom was Ruth married? How was Ruth connected with the kings of Israel?

Chapter XI.—Who were Elkanah and Hannah? Who was Eli? Give an account of Hannah's meeting with Eli. What name did Hannah give her son? How was Samuel called to the prophetic office?

Chapter XII.—What befell the ark? What was the cause of Eli's death? What circumstances attended the possession of the ark by the Philistines? With whom did it remain after it was returned by them? In what city did Samuel make his home? Whither did he go to judge the Israelites? Who were Joel and Abiah? What causes led to the establishment of a kingdom? Who was the last of the judges?

PART IV.

FROM SAUL TO THE DEATH OF SOLOMON.

CHAPTER I.

Saul Made King.—His First Offence.

Saul Chosen King.—Now there was a man of the tribe of Benjamin, whose name was Kish. He had a son, Saul; "a choice young man and a goodly," "from his shoulders and upward he was higher than any of his people." One day the asses of Kish were lost, and he sent his son Saul and a servant to look for them. The search was vain; and, after passing through many lands, the men came to a city where a prophet of God was staying, of whom they determined to ask advice. This prophet was none other than Samuel. He was awaiting Saul's approach, for the Lord had previously informed him of it. Saul drew near to Samuel and asked him where the seer's house was. Samuel answered, "I am the seer," and then he bade Saul tarry with him, and he would show him what was in his heart. Samuel continued, "And on whom is all the desire of Israel? Is it not on thee and all thy father's house?" And Saul answered and said, "Am not I a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin?"

There happened to be a sacrifice and a feast in the city that day, and Samuel placed Saul in the chief place, and showed him great distinction. Next day Saul and his

servant set out on their way home, and Samuel accompanied them. Then Samuel, having sent the servant forward, took a vial of oil and anointed Saul, and told him that the Lord had chosen him captain over His inheritance. Then he spoke to him of certain signs which should prove the truth of his announcement. Lastly Samuel told Saul to meet him at Gilgal, and so departed. And God gave Saul a new heart, and all the signs promised by Samuel came true. One was that he was met by a company of prophets, and the spirit of God came upon him, and he began to prophesy. From this circumstance arose the proverb, "Is Saul also amongst the prophets?"

Saul's Election Confirmed.—After this Samuel assembled the people at Mizpeh and told them to choose a king by lot; and the lot fell upon Saul. Then Samuel said: "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and said, God save the King." Then all Israel went to their homes, and Saul returned to Gibeah.

War with the Ammonites.—The qualities of Saul were soon put to the test. Nahash, the Ammonite, besieged the town of Jabesh-Gilead. No sooner did Saul hear of this, than he assembled all Israel and Judah in Bezek to the number of three hundred and thirty thousand men and overthrew the Ammonites in a decisive battle. Then Samuel said to the people, "Come, and let us go to Gilgal and renew the kingdom there." And the people went to Gilgal, and offered sacrifices and rejoiced greatly.

Saul's First Offence.—There was now continual warfare between the Israelites and the Philistines. Saul, in the second year of his reign, had raised an army of three thousand men. The Philistines, however, came up in such multitudes that the Israelites were dismayed and hid

themselves in pits and caves. Saul was now at Gilgal, and was waiting for Samuel who had appointed to meet him there on a certain day. Samuel did not appear at the time appointed, and Saul took it upon himself to offer a burnt offering unto God. Immediately after Samuel arrived, and was wroth with Saul for what he had done. He told Saul that his kingdom should not continue, and that the Lord had chosen another to be captain over His people; and so he departed. The vast host of the Philistines remained encamped in Michmash, and Saul and his son Jonathan, together with only six hundred men, abode in Gibeah.

CHAPTER II.

Saul's Wars.—David Anointed King.

Overthrow of the Philistines.—It came to pass one day that Jonathan and his armor-bearer went out secretly to spy out the Philistines. And Jonathan said, "If the Philistines see us and say, Tarry where you are, then we will stand still; but if they say, Come up unto us, then we will go up, for that will be a sign that the Lord has delivered them into our hands." Directly the Philistines beheld the two Israelites they exclaimed, "Come up to us." Then Jonathan and his armor-bearer fell upon the enemy and killed about twenty of them. A panic now spread among the Philistines, increased by an earthquake, and they began to disperse, beating each other down as they ran. Then the Israelites fell upon the retreating host and discomfited them with great slaughter. Before entering the fight Saul had made the people swear that they would taste no food till nightfall. Jonathan, not knowing of the oath and being very faint, partook of some wild honey. When this was discovered Saul said that Jonathan must die, but the people rescued him.

Saul's Second Offence.—Saul was now commanded to take vengeance upon the Amalekites, because they had lain in wait for the Israelites when they came up out of Egypt. He was to destroy them entirely and everything they had. Saul smote the Amalekites, but spared Agag their king, together with the best of the sheep and the oxen and all that was good. Samuel rebuked Saul for his disobedience, and turned away from him in wrath. But Saul put forth his hand and seized Samuel's mantle and it was torn. And Samuel said, "The Lord hath rent the kingdom of Israel from thee, and hath given it to a neighbor of thine that is better than thou." Then Samuel slew Agag with his own hand, and departed to Ramah. He never saw Saul again; nevertheless he mourned for his backslidings.

David Chosen King.—The Lord commanded Samuel to take a horn of oil and to go to Beth-lehem unto the house of Jesse, and anoint one of his sons as king. Arrived at his destination, Jesse caused seven of his sons to pass before the seer, but the Lord gave no sign to Samuel that any of these had been selected for the kingly office. Then Samuel asked Jesse if these were all his children, and Jesse replied, "There remaineth yet the youngest, and behold, he keepeth the sheep." Samuel ordered him to be fetched, and directly he appeared Samuel knew that this was the chosen of the Lord. So he anointed him in the midst of his brethren, and then departed to Ramah. "And the spirit of the Lord came upon David from that day forward."

Saul meanwhile grew more and more despondent in his mind, and his servants counselled him to find a harper to play before him and soothe his troubled spirit. Now David was famed for his skill upon the harp, so Saul sent to Jesse, asking him to let his son minister unto him. Jesse consented, and sent his son to the royal camp, bear-

ing a present with him. When Saul saw David he loved him greatly, and made him his armor-bearer. And whenever Saul grew moody, David played before him and restored him to cheerfulness.

CHAPTER III.

David and Goliath.

David and Goliath.—Again the Philistines gathered together their armies and encamped opposite the host of the Israelites, and there was a valley between them. Among the Philistines there was a mighty giant named Goliath, of Gath, whose height was six cubits and a span. He was clothed in ponderous armor-coat and greaves, helmet and target of brass, and his spear was like a weaver's beam. Day by day for forty days this warrior came before the Israelites and defied any one of them to do battle with him, and not one of them dared accept the challenge. It chanced one day that David arrived at the camp carrying provisions to his three eldest brothers, who were serving with Saul. As he was talking with them, behold the champion of the Philistines came forth, hurling his challenge at affrighted Israel.

Then David asked what reward should that man have who fought with Goliath. The people answered that the king would bestow great riches upon him, and give him his daughter in marriage, and make his father's house free from taxation forever. But his eldest brother rebuked David for remaining in the camp, and bade him go home and tend his sheep. David, however, remained, and his presence in the camp was reported to Saul, who sent for him.

Entering the king's presence, David at once offered to go and battle with Goliath. But Saul answered, "Thou art not able to go against this Philistine to fight with him,

for thou art but a youth, and he a man of war from his youth." Then David told Saul how, while he was tending his father's flocks, he had fought with a lion and a bear and had slain them. He felt sure that the Lord who had delivered him from those animals, would deliver him from the Philistine. And Saul said to David, "Go, and the Lord be with thee." Saul then placed his own armor upon David, and girt him with his sword, but the shepherd youth could not move under the weight, so he put them off.

He took his staff in his hand and chose five smooth stones from the brook, which he placed in his scrip, and armed with these only and his sling he went out to face the giant. When the terrible Philistine beheld David he disdained him and cried, "Am I a dog that thou comest to me with stones?" David replied, "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied." Then slinging a stone, David smote the Philistine in the forehead and brought him to the earth. Running up to the prostrate form he cut off the head of Goliath with his own sword. Seeing their hero slain the army of the Philistines fled, and were pursued by the Israelites with great slaughter. David brought the head of Goliath to Jerusalem, but kept his armor as a trophy.

CHAPTER IV.

Saul Jealous of David.—The Love of David and Jonathan.

Saul and David.—A great friendship sprang up between Jonathan, the son of Saul, and David. The character of Jonathan is a very beautiful one, for though he

saw David becoming the idol of the people, still his soul "was knit with the soul of David." This friendship was never broken.

Saul and David now returned in triumph from the war. The women of Israel came out to meet them, singing and dancing. As they played, the women answered each other and said, "Saul hath slain his thousands, and David his ten thousands." Hearing these words Saul grew angry, and looked upon David with great displeasure. One day while David was playing the harp in the royal tent, Saul cast a javelin at him twice, to kill him. He also removed the young hero from his immediate person, and made him a captain over a thousand men.

Michal.—The king, mindful of his former promise, now offered his daughter Merab in marriage to David. But David had no desire for the union, and therefore expressed himself as unworthy to become the king's son-in-law. But Michal, the king's younger daughter, loved David. Hearing of it Saul was pleased, for he hoped to ensnare the young man to his death. He promised his consent to the marriage if David would undertake to slay one hundred of the Philistines. Saul hoped that David might be killed in the fray, but David and his men slew two hundred of the enemy. "And Saul gave him Michal his daughter to wife."

Jonathan Intercedes for David.—Saul was still determined to take the life of David, and asked his son and his servants to aid him. But Jonathan earnestly begged his father to spare David, who had risked his life to fight the king's enemies. Saul listened to his son, and swore by the Lord that David should not be slain, and even received him back into his presence.

Saul again Seeks David's Life.—The evil spirit of the Lord was again upon Saul, and again he attempted to slay David. David escaped to his own home. The mes-

sengers of Saul surrounded the house, and Michal let him down from a window at night. He fled to Samuel at Ramah. When Saul heard of it he sent his servants to capture him, but when they approached the place where Samuel was instructing the school of the prophets, they also began to prophesy. A second attempt to seize David led to a similar result. Then Saul himself went to Ramah, and the spirit of God came upon him, and he prophesied also. From this circumstance also arose the saying, "Is Saul also among the prophets?"

David and Jonathan.—Returning from Ramah, David poured out his soul to Jonathan and said, "What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" Jonathan tried to reassure David, saying that as he was in his father's confidence, he knew the king intended no harm. But David was not convinced, so they devised a plan by which they might discover Saul's real intent. The next day being the New Moon, and therefore a holiday, David absented himself from the king's table. The king noticed that his place was empty, but said nothing.

The next day David was again away. Then Saul inquired of Jonathan, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" Jonathan had prepared an answer, and at once replied that he had given David permission to be present at a family sacrifice at his own city. Saul could no longer restrain his anger. He loaded his son with abuse, and ordered him to send for David immediately, for he should surely be put to death. Jonathan exclaimed, "Wherefore shall he be slain? What hath he done?" Saul in uncontrollable rage hurled his javelin at Jonathan to smite him. Jonathan rose from the table in fierce rage, and ate no food that day.

The following day he went out into a field, as he had

arranged with David, taking with him his weapons and a little lad. David was hidden not far off. Jonathan shot an arrow from his bow, and when the lad went to recover it he cried out loudly, "Is not the arrow beyond thee? Make speed, haste, stay not." This was the signal arranged between the two men, in case Jonathan found that the king still sought the life of his friend. The lad, who was not in the secret, having departed, David arose from his hiding-place. And Jonathan said to David, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city."

CHAPTER V.

David an Exile.—His Wanderings.—Death of Samuel.

David and the Shewbread.—When David fled from Saul, he took refuge with Ahimelech the priest, in the city of Nob. Famished with his long journey, he begged Ahimelech to give him a store of bread. But there was none at hand save the shewbread; and, although it was considered sacred, David, in his necessity, did not scruple to partake of it. He then asked the priest for a weapon, and Ahimelech gave him the sword of Goliath, which had been preserved there behind the Ephod. It chanced that one of Saul's servants, Doeg, encountered David in the city of Nob. This chance meeting bore fatal fruit later on.

David's Wanderings.—The fear of Saul still haunted David, and he fled to Achish, King of Gath. Finding that his former hostility to the Philistines was remembered against him, he feigned madness. But he found less

favor than before, so he escaped, and abode in the cave of Adullam, where he gathered a following of about 400 men of those who were discontented with Saul's rule.

After a time, David went to Mizpeh in Moab, but was warned by a prophet to return to the land of Judah. Saul, hearing of this, reproached his servants for not ridding him of his enemy. It was on this occasion that Doeg informed the king of his meeting with David in Nob. Saul instantly sent for Ahimelech, and, after reproaching him, ordered him to be slain. But none of Saul's followers would raise their hand against the Lord's priest. But Doeg had no such scruples. He smote Ahimelech, together with eighty-five priests, with the edge of the sword, and plundered the city of Nob.

David's Wars with the Philistines.—It was told to David that the Philistines were raiding at Keilah. Encouraged by a message from God, David led his men against his ancient foes and smote them with great slaughter. Saul, hearing of this exploit, made another attempt to capture David. But David and his following fled, and took refuge in the wilderness of Ziph. The Ziphites would have betrayed David into the hand of Saul, so once more he fled, first to the wilderness of Maon, and afterward to Engedi. At this moment tidings reached Saul that the Philistines had invaded the land, so he turned from the pursuit of David.

David and Saul Reconciled.—Having routed the Philistines Saul again returned to his pursuit of David. On one occasion, Saul rested in the very cave in which David and his men lay hid. David's followers urged him to kill the king. But David would not raise his hand against the Lord's anointed, but he cut off a portion of his robe. When Saul had left the cave and gone on his way, David went after him and called to the king, and bowed himself to the earth. He then showed him the por-

tion of his robe, and told him that he had spared his life. David entreated the king to desist from the pursuit of one who had never wronged him. "The Lord therefore be judge, and judge between me and thee, and see and plead my cause, and deliver me out of thine hand." Hearing these words, the heart of Saul melted. He wept, saying, "Thou art more righteous than I." Telling David that he knew he was destined by God to succeed to the kingdom, he bade him swear to spare his family, so that his name should not be cut off. David sware unto Saul, and so they parted.

David and Abigail.—"And Samuel died: and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah."

David now abode in the wilderness of Paran. There was a certain man, dwelling in Carmel, named Nabal, who was exceedingly rich in sheep and goats. David and his followers had always protected him; and, hearing that he was keeping a shearing-feast, he sent some of his young men to crave a present. Nabal churlishly refused to give anything; and David armed his men, to take by force what he had previously solicited. But Abigail, the wife of Nabal, a woman as wise as her husband was foolish, hastened to David with a present of bread and wine, raisins and figs. But she said no word to Nabal of her proceedings. She met David marching with his men, and, throwing herself at his feet, entreated him to forgive the folly of her husband. Moved by her beauty and eloquence, David was appeased, and consented to receive the present she had prepared. Abigail returned home, but told her husband nothing. The next day she recounted to him her meeting with David. The heart of Nabal fainted within him, and in ten days he died. Afterward David married Abigail.

Saul Again in David's Power.—David having taken

refuge in the wilderness of Ziph, Saul went down with three thousand men to capture him. David noticed where the king lay, and taking Abishai, the brother of Joab, with him in the dead of night, he stood by the side of Saul, who "lay sleeping within the trench, and his spear stuck in the ground at his bolster." Abishai begged David to let him slay Saul with the spear; but David shrank in horror from the thought. Taking the king's spear and his cruse of water, he silently left the camp, and climbed to the top of a hill a goodly way off. Then rousing the king's host, he reproached Abner and the other captains for their careless watch round the king's person, showing them at the same time the spear and cruse he had taken from the king's bedside. Then turning to Saul he entreated him to desist from his persecution, which had driven him "from abiding in the inheritance of the Lord," and had forced him into exile from the Holy Land. Saul's heart yearned to David at these words. He confessed that he had acted sinfully, and having blessed David, they went on their several ways.

To avoid further pursuit, David again took up his abode among the Philistines, Achish, King of Gath, having assigned to him the city of Ziklag. While dwelling here he made some incursions against the Geshurites, the Gezrites, and the Amalekites.

CHAPTER VI.

Saul and the Witch of En-dor.—Death of Saul.

The Witch of En-dor.—Another war now broke out between Israel and the Philistines; and David with his followers felt compelled to take the field in the train of Achish. Yet he entertained a secret hope, afterward justified, that he should be spared the bitterness of fight

ing against his own people. The Philistine army was encamped in Shunem, while Israel pitched in Gilboa. Saul, looking upon the enormous hosts of the enemy, waxed afraid. He inquired of the Lord, but "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Then Saul bade his servants find out a woman with a familiar spirit—one who pretended she could communicate with the spirits of the dead—that he might inquire of her. And they found him such a one living at En-dor.

Saul, disguising himself, went to her at night, and asked her to use her art and raise a certain person whom he should name. But the woman answered that she dared not use her powers, as the king punished such an offence with death. Saul swore to her that she should sustain no harm, and commanded her to bring up Samuel. When the woman saw the prophet appear, she cried to the king, "Why hast thou deceived me? for thou art Saul." Saul asked the witch to describe the form that had risen; and the king, recognizing it to be Samuel, bowed himself to the earth. Samuel sternly rebuked Saul for disquieting his rest. He further announced to the king that God had departed from him, and had given the kingdom to David; that the Israelites should be conquered by the Philistines, and that Saul and his sons should be with him on the morrow. Hearing these dismal warnings, the king fell his full length on the floor in an agony of fear. After much persuasion he arose, and partook of a little food, and left the place that night.

David Dismissed by the Philistines.—The Israelites now moved their camp to Jezreel, while the Philistines gathered at Aphek. A review of the Philistine army was held, and the commanders were troubled to see David in their midst, fearing treachery. So David and his followers were dismissed, and they returned to Ziklag.

David Encounters the Amalekites.—Here David found a new trouble awaiting him. During his absence with the Philistines, the Amalekites had made an incursion, had burned Ziklag, and carried away its inhabitants (among whom were the two wives of David) into captivity. David was in perplexity, for with his small band of six hundred men, he was afraid to pursue after the Amalekites. He inquired of the Lord, through Abiathar the priest, and received a favorable reply. So he turned after the enemy; but when he reached the brook Besor, two hundred of his men were so exhausted that they could proceed no further. With the remaining four hundred he came up with the hosts of the enemy, who were spread abroad, eating, drinking, and dancing. He instantly attacked them, and slew the whole army with the exception of a few hundred men. He recovered all that the Amalekites carried away, both the captives and the spoil, and rescued his own wives.

Retracing their way to Ziklag, the little army came up with the men who had been left at Besor. The more covetous of David's followers wished to deprive these of any portion of the spoil, as they had not been engaged in the actual fighting. But David would not hear of this; so all shared alike—those who went down into the battle and those who stayed with the baggage. This became a statute and an ordinance in Israel. David very wisely gave away a portion of his share of the spoil unto the Elders of Judah, and to his friends in the various cities where he had been wont to dwell.

Death of Saul.—The battle so long threatened between Israel and the Philistines was at length fought in Mount Gilboa. The Israelites were defeated with great slaughter, and Saul's three sons, Jonathan, Abinadab, and Melchishua, were slain. Saul, too, was grievously wounded, so he begged his armor-bearer to slay him lest

he should fall into the hands of the enemy. But his armor-bearer refused, "therefore Saul took a sword and fell upon it;" and his armor-bearer did the same. And the men of Israel dwelling on the other side of Jordan fled from their cities, and the Philistines took possession. On the morrow of the battle the Philistines found Saul and his sons among the slain. They cut off his head, and stripped off his armor, which they placed in the temple of Ashtaroth. They then nailed his body to the wall of Beth-shan. But some of the valiant inhabitants of Jabesh-Gilead went at night and took the bodies of Saul and his sons from Beth-shan, carried them to Jabesh, and burnt them there. They buried the bones under a tree at Jabesh, and fasted seven days.

CHAPTER VII.

David King Over Judah (1058 B.C.E.).—The Ark Brought to Jerusalem.

David's Lament.—At the time of Saul's death, David was engaged in punishing the Amalekites. Three days after the battle in Gilboa, an Amalekite, who had escaped from the Jewish camp, came to David and told him that the Israelites had been worsted in the fight, and that Saul and Jonathan were dead. David doubted this, and asked the man for proof of his words. The Amalekite, thinking to gain favor in the sight of David, confessed that he himself had slain Saul at his own request. He also produced the crown and bracelet worn by the king.

Then David rent his clothes, and mourned and wept, and fasted unto even. Calling for the Amalekite he bade one of his followers to slay him, for daring to lift his hand against the Lord's anointed. Then he gave vent to his grief in his touching lament for Saul and Jonathan.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen. . . . Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings; for there the shield of the mighty is cast away, the shield of Saul, as though he had not been anointed with oil. . . . Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided; they were swifter than eagles, they were stronger than lions. . . . I am distressed for thee, my brother Jonathan; very dear hast thou been unto me: thy love to me was wonderful, passing the love of women."

The Kingdom Divided.—The tribe of Judah at once recognized the sovereignty of David. He took up his abode in Hebron (1058 B.C.E.) where he reigned seven years and six months. But Abner, captain of Saul's host, took Ishbosheth, the son of Saul, and made him king over Gilead, and the Ashurites, and Jezreel and Ephraim, and over all Israel. Ishbosheth was then forty years old, and he reigned two years. One day the followers of David, led by Joab, and the servants of Ishbosheth under Abner, met by the pool of Gibeon. They soon came to blows, and Abner and his men were routed and driven from the field.

War Between the Houses of Saul and David.—There was a long war between the rival kings; but David grew stronger as his rival waxed weaker and weaker. But the feud was brought to an end through a serious quarrel between Ishbosheth and Abner, his chief supporter. Abner at once sent to David, offering to place the kingdom of Israel under his rule, and as an earnest of his intention delivered unto him his wife Michal. A meeting soon took place between David and Abner, and they made a league together. Abner departed to carry out his offer.

Meanwhile Joab, who had been absent from the camp

on a warlike expedition, returned, and learned that Abner had been closeted with the king. Joab hated Abner for slaying his brother Asahel in the fight at Gibeon. At once he went to David and warned him that Abner was not to be trusted, and that he had only come to spy out the king's strength. It seems that he could not persuade David to his belief, so he secretly sent a messenger after Abner, asking him to return to the camp. When Abner returned Joab went up to him as if to speak quietly with him, and plunged a dagger in his heart. David was shocked at this act of treachery, and proclaimed his own guiltlessness of the deed. He mourned for Abner, calling him a prince and a great man.

Death of Ishbosheth.—The death of Abner ruined the cause of Ishbosheth. Two of his servants conspired against him, and slew him as he lay on his bed. They then hurried to David and told him what they had done. David's wrath was kindled as he heard the recital of this cruel deed, and he ordered the murderers to be hanged.

David Undisputed King (1051 B.C.E.).—The tribes of Israel readily submitted to David. He was now thirty years old, and he reigned forty years. David now attacked and captured Jerusalem, a city of the Jebusites. He fortified it and called it the city of David. "And David went on, and grew great, and the Lord God of Hosts was with him." His fame reached the distant city of Tyre on the Mediterranean. Hiram, its king, sent messengers unto David, carrying with them cedar-trees. He also supplied carpenters and masons, and they built a palace for David. Twice the Philistines came up "to seek David," and twice he overthrew them and burned their idols.

The Ark of God Brought to Jerusalem.—David mustered thirty thousand chosen men to fetch the ark of God from Baale-jehudah. In a rough path the oxen carry-

ing the ark stumbled, and Uzzah, who was in charge of it, laid hold of the ark to prevent its falling, and he died there. "David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?" So David found a temporary resting-place for the ark in the house of Obed-edom the Gittite, where it remained three months and brought a blessing on the household. David then brought the ark, with music and dancing and sacrifices, to the city of David.

CHAPTER VIII.

David's Various Wars.—His Sin with Bath-sheba.

David Wishes to Build a Temple.—David was now at peace with all the nations round him. Full of gratitude to God he yearned to substitute a temple for the tent, in which abode the ark. He consulted Nathan the prophet, who encouraged his desire. That night God appeared unto Nathan, and bade him tell David that he should not build a house of God, but that his seed after him should build a house for His name. He was also to convey the assurance to David that his throne should be established through his offspring forever. David listened to the words of Nathan, and bowed his head in submission to God.

David's Wars.—The peace was soon broken, and David found himself at war with various nations. He subdued the Philistines, the Moabites, the Syrians (who had come to assist the king of Zobah). Returning with a vast booty, he consecrated to God all the vessels of gold, silver, and brass, which he had captured from his enemies.

Mephibosheth.—David never forgot his love for Jonathan. He made inquiries, and found that a lame son of Jonathan, named Mephibosheth, was still living. He

sent for him to his palace, spoke kindly to him, and restored to him all the land belonging to his grandfather Saul. He also made him eat at the king's table all his life.

Further Wars.—The King of Ammon having died, David sent a message of comfort to his son and successor, Hanun. But the Ammonites insulted the servants of David. Fearing the king of Israel's anger, the men of Ammon made an alliance with the Syrians. David overthrew their combined armies, and later on defeated the Syrians again.

David and Bath-sheba.—The following year David sent an army under Joab to besiege Rabbah, a city of Ammon, while he himself remained in Jerusalem. One evening he beheld a beautiful woman, whose name was Bath-sheba, the wife of Uriah, one of his captains. He sent to Joab, bidding him place Uriah where the battle would be hottest, and if they saw him attacked to retire from him so that he might be killed. Joab carried out the king's instructions, and Uriah was slain in the assault on the city. "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was passed, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord."

The Parable of the Ewe Lamb.—The Lord sent Nathan the prophet unto David, and he said unto him: There were two men in one city, one rich, the other poor. The rich man had many flocks and herds, but the poor man had but one little ewe lamb, which he loved and tended and cherished, and which was to him as a daughter. Now there came a traveller to the rich man, and he spared to take of his own flock to feed the stranger, but he took the poor man's lamb. David's anger was aroused

at the recital, and he exclaimed, "As the Lord liveth, the man that hath done this thing shall die." And Nathan said to David, "Thou art the man." Then recalling all the favors that God had heaped upon David, he announced that evil should come upon the king out of his own house.

David confessed humbly that he had sinned, and Nathan replied that the Lord would put away his sin, but that the child that should be born to him should die. And so it came to pass, for the child sickened unto death.

David lay on the ground and fasted, but on the seventh day it died. He arose from the earth and anointed himself, and went to the house of God and worshipped, and broke his fast. David's attendants wondered at his conduct, but he replied that while the child was alive he fasted and wept, hoping that God would spare it, but now that it was dead fasting was vain. "Can I bring him back again? I shall go to him, but he shall not return to me." Bath-sheba bare another son to David, whom he called Solomon. The Lord loved him, and commanded that he be called "Jedidiah."

Amnon and Tamar.—Amnon, one of the king's sons, insulted Tamar, the sister of Absalom, and his own half-sister. Absalom hated Amnon on this account, and having invited him to a sheep-shearing, caused him to be slain. Absalom, fearing his father's anger, fled to Geshur and dwelt there three years.

Joab's Stratagem.—Joab perceived that the king's heart yearned toward Absalom. He dared not propose to bring the son into the father's presence, so he prompted a wise woman of Tekoah to speak a parable to the king. She said she had two sons, and that one slew the other in a quarrel. As a consequence, all the family had arisen against the surviving son. But she had no desire that they should slay him, who was the only one left to her.

The king at once promised to protect him from the violence of his kinsmen. The woman then carefully turned the parable to meet the king's own case. David divined that Joab's hand was in all this, and the woman confessed as much. He sent for Joab, and bade him bring Absalom to Jerusalem, but he could not yet bring himself to see him. So Absalom abode in Jerusalem for two years, after which he was fully reconciled to his father.

CHAPTER IX.

Absalom's Rebellion.—David's Flight and Return.—Absalom's Death.

Absalom's Revolt.—Absalom soon forgot the mercy shown to him by his father, the king. He obtained chariots and horses, and appointed fifty men to run before him. He also won the favor of the people, by showing marked attention to those who came to Jerusalem to attend the courts of justice. To rouse the tribes of Israel he sent spies throughout the land, telling them to await his signal for a general rising. Then, having obtained the king's permission, he set out for Hebron with 200 men, and there proclaimed himself king. Among those who accompanied Absalom was Ahithophel, who was renowned for his wisdom. The conspiracy grew stronger, as each day more men joined Absalom's standard.

David's Flight.—When the report of these doings reached David, he at once saw that he could not resist his rebellious son. Collecting his family and dependents, he fled toward the way of the wilderness. Zadok the priest, with the ark of God, and Abiathar accompanied him, but he sent them back to Jerusalem that they might inform him what was doing there. He also commanded his friend Hushai to remain near Absalom's person and

defeat the counsel of Ahithophel; and as David went up the ascent of Mount Olivet, he wept and had his head covered and went barefoot, and all that were with him went up weeping. When David reached the top of the hill, he was met by Ziba, the servant of Mephibosheth, bearing food and wine. But farther on, Shimei, one of the family of Saul, came forth and cursed David, and flung dust and stones. Absalom set up his court in Jerusalem and received Hushai as one of his counsellors.

Ahithophel's Advice.—Ahithophel advised Absalom to pursue David at once with an army of twelve thousand men. But Absalom consulted Hushai before taking any steps. Hushai, intent upon serving his friend David, counselled the king to reject Ahithophel's plan, and to gather all Israel from Dan to Beersheba, so that Absalom might place himself at the head of an invincible army. His object, of course, was to allow David plenty of time to escape. Absalom listened to the words of Hushai, and Ahithophel, annoyed that his advice was rejected, hanged himself in his house. Hushai informed David secretly of what was doing in Jerusalem. The king fled across the Jordan to Mahanaim, where he was kindly received. Absalom, relentless in his pursuit, also crossed the Jordan, and encamped his army in the land of Gilead.

Death of Absalom.—David divided his army of twelve thousand men between three trusty captains. As they went forth to join battle with their pursuers, the king entreated them not to deal harshly with Absalom. The battle was long and terrible, and the people of Israel were slain before the servants of David. Absalom, mounted on a mule, fled for his life, but passing under an oak, the boughs caught him up and held him by his beautiful long hair. Unable to extricate himself, he was slain by Joab and his attendants. The news of the victory was carried to David, but any joy he might have felt was marred by

the tidings of his son's death. He retired to his chamber weeping, and as he went he cried, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

David's Return to Jerusalem.—The grief of the king cast a gloom upon his followers. Joab remonstrated with David, because he had shamed the faces of the men who had saved his life and the lives of his family. So David hid his grief, and sat at the gate as usual. The people of Israel were now as anxious for David's return as they had hitherto been to join in Absalom's revolt. The king returned in triumph; his army increasing day by day. On his way back he was met by Shimei, who fell down before the king and craved his forgiveness. David readily pardoned him. But now another trouble arose. The men of Judah who had remained faithful to David escorted him in triumph. This roused the jealousy of the men of Israel, who complained that the men of Judah had stolen the king.

Sheba's Revolt.—The people were ripe for mischief; so when Sheba, a Benjamite, raised the well-known cry, "Every man to his tent, O Israel!" all the Israelites deserted David and followed Sheba. David lost no time, but sent an army after him, led by Joab. Sheba fled through all Israel, and at last took refuge in the town Abel. Here he was besieged by his pursuers. There was a certain wise woman in the town who parleyed with Joab, and besought him not to destroy the town. Joab agreed to do so provided Sheba were given up. The woman persuaded her townsfolk, and they killed Sheba and cast his head over the wall; Joab and the army then returned to Jerusalem.

CHAPTER X.

The Last Days of David.—The Psalms.

David Numbers the People.—David now decided to take a census of the Israelites, so the people were counted, "and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand."

David Again Wishes to Build a Temple.—The desire to raise a temple to God had always been close to the king's heart, but its gratification was denied to him. His hands were too deeply stained with blood to be engaged in so holy a work. He charged his son Solomon to build the house in which God should dwell, and prepared in abundance iron, brass, and cedar wood. He set masons to hew wrought stones. He also commanded the princes of Israel to help Solomon in carrying out his design. David then gathered all the priests and the Levites, and divided the service of the Tabernacle between them in regular courses.

David Makes Solomon His Heir.—Adonijah, a brother of Absalom, now exalted himself, saying, "I will be king." He prepared for himself chariots and horsemen, and took Joab and Abiathar the priest into his counsels. Nathan, alarmed at this outbreak, induced Bath-sheba to plead the cause of her son Solomon before the king. Bath-sheba accordingly stood before the king, informed him of Adonijah's revolt, and entreated him to declare that Solomon should succeed him on the throne. While she was yet speaking, Nathan, as previously arranged, entered the king's presence, and repeated Bath-sheba's request. Then David swore by the Lord that Solomon should reign after him and sit upon his throne. Then calling Zadok the priest, and Nathan and Benaiah,

he bade them take Solomon and anoint him king at once. "Zadok took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet, and all the people said, God save King Solomon." When Adonijah heard that Solomon had been proclaimed king, he feared for his life, and took refuge at the horns of the altar. But Solomon sent for him, and told him to go to his house in peace.

Death of David.—The king's end was drawing near. He sent for his son Solomon, and charged him to keep the way of God, and observe His commandments as written in the Law of Moses. He pointed out to Solomon who had been his friends and his enemies, and while he asked that the former might be rewarded, he insisted that the latter should not go unpunished. "So David slept with his fathers, and was buried in the city of David." He reigned over Israel forty years—seven in Hebron, and thirty-three in Jerusalem.

The Psalms of David.—David was not only a brave warrior, an intrepid leader, and a devoted friend, he was also the most inspired of poets. The outpourings of his genius are found in that section of Holy Writ called "The Psalms," consisting of 150 poetical compositions of various length. They were not all written by David, some having been composed as late as the Captivity. They are filled with some of the finest imagery that the human mind has ever conceived. They glow with gratitude to God for His abundant favors; they are instinct with praise and prayer, with devotional fervor such as rarely moves the heart of man. Now they rise in exultation at the achievement of victory, spiritual or material; now they bewail the human soul sunk in misery, bitterness, and gloom. Some were written for special occasions, to mark certain events which touched the history of the nation, or affected the private life of the singer; others are the outpourings

of the soul for God's goodness and favor to all mankind. The Jews have always held the Psalms in peculiar veneration and love. They are recited on all occasions of rejoicing or sorrow, and form no small part of the synagogal ritual.

CHAPTER XI.

Solomon Ascends the Throne (1018 B.C.E.).—He Builds the Temple.

Solomon's First Acts.—Solomon succeeded his father at the age of eighteen. He was singularly gifted, and the kingdom was at peace. He was soon obliged to show the sterner part of his nature. The restless Adonijah became treacherous, and Solomon was compelled to order his execution. Following the advice of David his father, he banished Abiathar the priest from Jerusalem, and caused Joab to be put to death because he had slain Abner and Amasa, captains of the host. He commanded Shimei to take up his residence in Jerusalem, and never to pass over the Kidron on pain of death. It was not long before Shimei transgressed the king's command and paid the penalty with his life.

Solomon's Vision.—The king offered a great sacrifice in Gibeon, where was the tabernacle of God, even a thousand burnt-offerings. That night the Lord appeared unto him in a dream, and said, "Ask what I shall give thee." Solomon expressed his gratitude to God for all His past favors, and begged only for "an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" The Lord was pleased with Solomon's request, and promised him not only wisdom, but also riches and honor, and even length of days, if he would but keep His statutes and commandments.

The Judgment of Solomon.—Two women came before the king in judgment. The first one said that she and the other woman, living in the same house, had both been delivered of a child within three days. The babe of the other woman having died, its mother changed the children at night, taking the living one and giving her the dead one. In the morning light she discovered the deception, and now came before the king for justice. The other woman, however, contradicted her, saying the living child was hers, while the dead one belonged to her who had first spoken. The king was sorely puzzled; then he ordered a sword to be fetched and the living child to be cut in two, so that a half might be given to either woman.

But the real mother of the child was horrified at the idea of its slaughter, and preferred that the infant should be given up to her rival; but the latter exclaimed, "Let it be neither mine nor thine, but divide it." The king's test had discovered the true mother, to whom the king ordered the child to be delivered. All Israel heard of the judgment and they feared the king, for they saw the wisdom of God was in him. His fame was spread abroad through all nations as the wisest of men. He composed three thousand proverbs (the Book of Proverbs being a portion of them), and a thousand and five songs.

Hiram's Friendship.—Solomon sent to Hiram, King of Tyre, asking him to carry out the promise he had made to David, to supply materials for building the Temple. Hiram rejoiced that Solomon's heart was set upon this project, and undertook to furnish him with cedars and firs from Lebanon. So Solomon sent thousands of laborers to cut down trees, and to quarry and dress stones. Hiram also lent men to assist in the work. The two kings made a league, and the peace between them was never broken.

The Building of the Temple (1015 B.C.E.).—"And it came to pass in the four hundred and eightieth year after

the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord." Its length was sixty cubits, its breadth twenty cubits, and its height thirty cubits. The stones whereof it was constructed and the beams had been previously hewn and cut and trimmed, so that in rearing the edifice neither hammer nor axe nor any tool of iron was heard. Stone, cedar, and brass were the materials employed, and he overlaid the whole house with pure gold, even to the floor of it. Some of its most beautiful accessories were the Cherubim, ten cubits high, of olive wood, covered with gold, the beautiful pillars which stood at the entrance, and the molten sea of brass standing upon twelve brazen oxen. It took seven years building, and was finished in the eleventh year of the king's reign. Solomon also built himself a magnificent palace, which occupied him for thirteen years.

Dedication of the Temple.—The house of God having been finished, and all the vessels required in the service having been arranged in their appropriate places, Solomon assembled in Jerusalem all the elders of Israel, and the leaders of the tribes, at the feast in the seventh month. A grand procession was formed, and the priests bore the ark into the sanctuary, while the king and the people offered innumerable sacrifices. God signified His approval of all that had been done by filling the Temple with His glory. Then Solomon, in the hearing of all the people, offered up a noble prayer to God. He openly testified to the unity and greatness of God. He entreated that the Temple he had built might be a true house of prayer to all Israel. He exhorted the people to make their hearts perfect with God, to walk in His statutes and to keep His commandments. These ceremonies being concluded, the king feasted the whole people for fourteen days, and then dismissed them to their homes, joyful and glad of heart.

CHAPTER XII.

Solomon's Greatness and Death.

Solomon's Second Vision.—Again the Lord appeared unto Solomon as He had done at Gibeon, and told him that his prayer had been heard, and that the Lord would dwell perpetually in the house he had built. He further exhorted him to obey the Lord's commands, for then his kingdom should be established in Israel forever; but if he and the people should turn away from following the Lord, then Israel should be cut off from the land, and should become a by-word among all people.

Hiram's Reward.—When Solomon had finished the Temple and his own house, he desired to recompense Hiram for his splendid gifts. So he gave him twenty cities in the land of Galilee.

The King's Navy.—Solomon also built a navy of ships at Ezion-geber, on the shore of the Red Sea, in the land of Edom. Hiram sent "shipmen that had knowledge of the sea" to man the vessels, together with men of Solomon's choosing. The ships traded as far as Ophir, probably in Arabia, and brought thence large quantities of gold, sandal wood, and precious stones.

Queen of Sheba.—The fame of Solomon was not confined to the Holy Land, but travelled to distant Arabia, whence the Queen of Sheba set out with a great train to visit the wise king. Her camels bore costly presents of spices, and gold and gems. When she saw the state of the king she was overwhelmed with its magnificence, and she blessed the God of Israel for the love He had for His people, and because He had made Solomon their king.

Israel's Greatness.—The kingdom of Israel was now at the very height of its power and splendor. The country over which Solomon held sway extended from the 29th

to the 36th parallel of north latitude, and from the 34th to the 39th degree of east longitude. Its length was about 600 miles, and its extreme breadth about 180 miles. Gezer of the Canaanites was a tributary city, and Tadmor in the far-off desert was built by Solomon. His wealth was unbounded. He had one navy trading to Ophir and another to Tarshish (Spain?). "He exceeded all the kings of the earth for riches and for wisdom." His people shared in his prosperity. "The king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale for abundance."

Solomon's Sins.—But the wise king fell into folly and sin. He loved and took to wife many strange women, who induced the king to worship strange deities, so that "his heart was not perfect with the Lord his God as was the heart of David his father." He built high places to Chemosh and to Molech, and offered burnt incense and sacrifices unto them. And the Lord was angry with Solomon because he had transgressed the command not to go after other gods. Nor should his sin go unpunished; for the kingdom should be rent from him and given to his servant. Yet for the sake of his father David this calamity was not to happen in his own days, but in those of his son. That son, instead of inheriting the whole realm, should rule over two tribes only, while the rest of the kingdom should obey another sovereign.

His Troubles and Death.—God stirred up two adversaries against Solomon, namely, Hadad the Edomite, and Rezon, who reigned in Damascus. They troubled Israel all the days of Solomon. There was one of the king's officers, named Jeroboam, who by his talents had been raised to an important post. One day when Jeroboam was going out of Jerusalem, clad in a new garment, it happened that the prophet Ahijah met him by the way. Seizing Jeroboam's garment he rent it in twelve pieces, and

he said to him, "Take thee ten pieces: for thus saith the Lord the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." He further admonished Jeroboam to keep the way of God, for then the kingdom should be established in his family. Solomon no doubt got to hear of this interview, for he sought to kill Jeroboam. So Jeroboam fled to Shishak, King of Egypt, and remained there till Solomon's death. "And the time that Solomon reigned in Jerusalem over all Israel was forty years. And Solomon slept with his fathers and was buried in the city of David his father; and Rehoboam his son reigned in his stead."

QUESTIONS.

PART IV.

Chapter I.—Who was Saul? Of what tribe was he? By what other name was a prophet known? What did Saul reply when Samuel told him of his choice? Where was Saul chosen as king? What proverb arose from Saul's prophesying? With what nation did Saul first go to war? What occurred at Gilgal? What was Saul's first offence?

Chapter II.—Whom did Saul attack and defeat? Why did Saul condemn his son Jonathan? What was Saul's second offence? By whom was David anointed king? Of what tribe was David? Whose son was he? What introduced David into Saul's court?

Chapter III.—Who was Goliath of Gath? Describe David's encounter with him. What was David's reply to Goliath's taunts?

Chapter IV.—With whom did David form a close friendship? What occasioned the ill-will of Saul against David? What daughter of Saul did David marry? Who interceded with Saul for David? What saying arose from Saul's prophesying at Ramah? Describe David and Jonathan's parting.

Chapter V.—What did David do at Nob? Who was the high priest there at that time? Why did Saul destroy the priests of Nob? Who executed the deed? On what occasion did David spare Saul's life? Who died and was buried at Ramah? Who was Nabal? What was the name of Nabal's wife? What did David do at Ziph? What did David do at Ziklag?

Chapter VI.—Describe Saul's interview with the witch of En-dor. What befell Ziklag? How did David divide the spoil he captured in the battle with the Amalekites? In what battle did Saul die, and how? Who were the three persons that died with him? What was done with Saul's body? What did the inhabitants of Jabesh-Gilead do?

Chapter VII.—How did David receive the news of Saul's death? In what year did David begin to reign over Judah? What was the name of its capital? Who was Abner? Who was Ishbosheth? Who was David's commander-in-chief? By whom was Abner slain? By whom was Ishbosheth slain? How did David receive the news of Abner's and Ishbosheth's death? How old was David when he began to reign? When did he begin to rule over Israel? When did Jerusalem become a royal residence? Who was Hiram? Tell how the ark was brought to the City of David.

Chapter VIII.—Why was David not allowed to build the Temple? Who was the prophet who announced to him the will of God? Who was Mephibosheth? How was he treated by David? What occasioned the war with the Ammonites? Who was Bath-sheba? How did Nathan reprove David? Who was Solomon? Who was Solomon's mother? Which of David's sons killed his brother? How was Absalom reconciled to his father?

Chapter IX.—Tell of Absalom's wicked conduct towards his father. Who was Ahithophel? What befell David in his flight? Who was Hushai? What was Ahithophel's advice to Absalom? Who dissuaded him from following his advice? What was Ahithophel's end? How did David receive the tidings of Absalom's death? What followed David's return to Jerusalem? Who was Sheba?

Chapter X.—What was the number of the people David counted in Israel and Judah? What was Adonijah's ambition? What preparations were made for building the Temple? Who induced David to appoint Solomon as his successor? What was David's dying charge to Solomon? When did David die? Where was he buried? How long did David reign over Judah? How long over all Israel? Who was the author of the Psalms? How are they regarded?

Chapter XI.—When did Solomon begin to reign? What were Solomon's first acts? What did Solomon ask of God when at Gibeon? What was the first display of Solomon's wisdom? Who was the author of the Proverbs? To what king was Solomon indebted for assistance in the erection of the Temple? When, where, and by whom was the Temple built? What were its dimensions? When was the Temple begun, and when was it finished? Give an account of the dedication of the Temple.

Chapter XII.—What was Solomon's second vision? How did Solomon reward Hiram? Where did Solomon build a navy? Who was the Queen of Sheba? Give an account of Israel's greatness during Solomon's reign. What were Solomon's errors? Who was Jeroboam? What was foretold of him? How long did Solomon reign in Jerusalem? Where was he buried? Who succeeded him?

PART V.

THE KINGDOM OF ISRAEL.

CHAPTER I.

Jeroboam.—Nadab.

The Kingdom Divided (978 B.C.E.).—Soon after the death of Solomon the nation was divided into two kingdoms, the kingdom of Israel and the kingdom of Judah. The former comprised the ten tribes located in the more northern part of the Holy Land. Its capital was Samaria. The kingdom of Judah consisted of the tribes of Judah and Benjamin, and occupied the southern portion of Palestine, with Jerusalem as its capital.

Jeroboam.—Rehoboam, the son of Solomon, went to Shechem on the death of his father for the purpose of being crowned. Jeroboam, however, hastened up from Egypt, and was soon joined by a large following of the people. They demanded of Rehoboam whether he would make lighter the yoke his father had placed upon the people. Rehoboam consulted the aged and wise counsellors of the late king, and they advised him to yield to the just demands of the nation. But his young and headstrong companions gave him very different advice.

When he met the people again after an interval of three days, he said to them, "My father made your yoke heavy, and I will add to your yoke. My father also chastised you with whips, but I will chastise you with scorpions."

The standard of revolt was instantly raised. Rehoboam fled to Jerusalem, where the men of Judah and Benjamin rallied to him, while Jeroboam was acclaimed king of Israel. Rehoboam at once gathered an army to put down the revolt, but the word of God came to him through Shemaiah forbidding him to fight against the men of Israel.

Idolatry Introduced.—Jeroboam was now firmly established in his kingdom. Desirous of preventing his subjects going to Jerusalem to sacrifice, he made two golden calves and bade the people worship them. The one he placed in Beth-el and the other in Dan.

Jeroboam Punished.—While Jeroboam was offering incense at one of his idolatrous altars, there came a man of God who rebuked him for his sin. The king, moved to anger, put forth his hand to seize the prophet, but his hand withered so that he could not draw it in again. Then Jeroboam asked the prophet to entreat the Lord for him, and his hand was healed again. The man of God, having fulfilled his mission, declined the proffered hospitality of the king, and went his way.

Death of Abijah and Jeroboam.—The king departed not from his evil courses. At that time his son Abijah fell sick, and Jeroboam commanded his wife to disguise herself and go to the prophet Ahijah, in Shiloh, and to inquire what should become of the child. Jeroboam's wife did so, and taking with her a present, came to the house of Ahijah, who was now blind from old age. But the prophet had been forewarned of the visit by God, so he cried out at once: "Come in, thou wife of Jeroboam, why feignest thou thyself to be another? for I am sent to thee with heavy tidings." Then recounting all that the Lord had done for Jeroboam, he broke out in righteous indignation against his idolatry and apostasy, and pronounced a heavy doom against him and against Israel.

Moreover, he told her the child would die. The wife of Jeroboam departed and returned to her house, and when she came to the threshold of the door the child died. Jeroboam reigned twenty-two years, and he slept with his fathers, and was succeeded by his son Nadab.

Nadab reigned but two years, and was as wicked as his father. Baasha, the son of Ahijah, of the house of Issachar, conspired against him, and slew him, and reigned in his stead.

CHAPTER II.

Baasha—Elah—Zimri—Omri—Ahab—Elijah.

Baasha.—The first act of the new king was to destroy every member of Jeroboam's family. He did evil also in the sight of the Lord. Like his predecessors, he dwelt in Tirzah, but proceeded to build the city of Ramah, on the borders of Judah. Asa, King of Judah, regarded this act as a menace, and made a league with Benhadad, King of Syria, against the King of Israel. A combined army was led against Ramah, which being abandoned by Baasha, was utterly destroyed. After this there was continued warfare between the kingdoms of Israel and Judah all the days of Baasha. The word of the Lord came to Baasha, through Jehu, reproving him for his abominations, and threatening him with the fate of Jeroboam. He reigned twenty-four years.

Elah, his son, succeeded him. He reigned but two years, at the end of which time he was slain by one of his officers, Zimri.

Zimri reigned only seven days. When he seized the throne, the king's army was besieging Gibbethon, a city of the Philistines. The news of Elah's murder reaching the camp, the soldiers at once proclaimed Omri, the commander-in-chief, king. Omri forthwith led his army

against Zimri in Tirzah. He captured the city, and, to avoid falling into the hands of Omri, Zimri retired to the palace, set fire to it, and perished in the flames.

Omri.—The whole of the people did not follow Omri. A portion set up a rival in the person of Tibni. Omri, however, soon subdued his competitor, and reigned undisputed. He transferred the capital of his kingdom to Samaria, which he had bought of Shemer for two talents of silver. "But Omri wrought evil in the sight of the Lord and did worse than all who were before him." He died after a reign of twelve years, and was buried in Samaria.

Ahab (919 B.C.E.) the son of Omri, succeeded, and reigned for twenty-two years. He "did evil in the sight of the Lord above all that were before him." He took to wife Jezebel, the daughter of Ethbaal, King of the Zidonians, whose wickedness has become a proverb. Ahab introduced the worship of Baal, and built him an altar and a temple.

Elijah.—One of the most remarkable men in Israel's history now appeared upon the scene. This was Elijah the Tishbite, an inhabitant of Gilead. Nothing is related of his early life or training, but at the command of God, he suddenly appeared before Ahab, and announced that there should be neither rain nor dew in the land for years. Still obeying the divine behest, Elijah turned eastward, and hid himself by the brook Cherith, that is before Jordan. Here "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook." When the stream failed owing to the drought, he arose and went to Zarephath. As he entered the town, he beheld a widow woman gathering a few sticks. The prophet begged of her a little water and a morsel of bread. But the woman replied that she had nothing left but a handful of meal and a little oil, of which

she and her son were about to partake before they died. But Elijah bade her bake him a little cake, and foretold that the meal and the oil should not fail until the rain came upon the land, and it was so.

Elijah and the Widow's Son.—After these events, the widow's son fell sick, and there was no breath left in him. The woman cried out unto Elijah, who carried the boy up into his own room, and laid him on his bed. Then he prayed to God that the lad might be restored to life, and stretched himself upon the child three times. The child revived, and Elijah delivered him to his mother.

CHAPTER III.

Ahab.—Elijah and the Priests of Baal.

Elijah Returns to Ahab.—Three years elapsed; then the word of God came to Elijah, saying, "Go show thyself unto Ahab, and I will send rain upon the earth." Elijah accordingly went up to Samaria, where the famine was sore. The governor of the king's palace was Obadiah, a man who feared the Lord greatly, and who had sheltered and fed a hundred prophets, when the wicked Jezebel had slain the prophets of the Lord. Ahab had commanded Obadiah to travel through the land to see if any pasture could be found for the king's horses; and while Obadiah went in one direction, the king set out on a similar quest another way. Suddenly Obadiah met Elijah, journeying to Samaria, and fell upon his face in reverence of him.

The prophet bade Obadiah return to his lord and say, "Behold, Elijah is here." But Obadiah, knowing how prone Elijah was to disappear without warning, objected to carry a message which endangered his life. He told Elijah that Ahab had sought him in vain throughout every nation and kingdom. But Elijah swore that he would

show himself to Ahab that day. The meeting took place. Ahab no sooner saw Elijah than he exclaimed, "Art thou he that troubleth Israel?" But Elijah replied, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Elijah and the Priests of Baal.—Elijah now proposed to the king a test which should prove who was the true God. He bade the king assemble at Carmel all the people of Israel, together with the prophets of Baal, four hundred and fifty in number, and the four hundred prophets of the groves, "which eat at Jezebel's table." These being gathered together, Elijah exclaimed, "How long halt ye between two opinions? if the Lord be God follow Him; but if Baal, then follow him." The people, conscious of their sins, answered him not a word. Elijah then told them to bring two bullocks. The prophets of Baal were to choose one, to cut it in pieces, lay it on wood, and put no fire under it; he himself was to do the same to the other. Then each was to call on his God, and the one that answered by fire was to be acknowledged as the true God. The people assented to the proposal, and the false prophets prepared their bullock. They called unto Baal from morning till evening; but there was no voice and no answer. At noontide Elijah mocked them, bidding them cry aloud, for surely Baal was a god—perhaps he was talking, or hunting, or sleeping, and required to be waked. Thus incited, the priests of Baal redoubled their cries, and gashed themselves with knives and lancets according to their wont. Their efforts were useless.

As the day declined Elijah called all the people near to him. Taking twelve stones, according to the number of the tribes of Israel, he built therewith an altar, and placed on it the wood and the bullock. He next cut a trench round the altar, and told the people to fill four barrels with

water, and pour it over the altar. This they did three times, till the altar and the sacrifice were drenched, and the trench filled. And at the time of the evening sacrifice, Elijah prayed to God: "Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their hearts back again." The words were scarcely uttered, when the fire of the Lord fell from heaven and consumed the altar and the sacrifice, and licked up all the water. When the people saw it, they fell on their faces, exclaiming, "The Lord, He is the God, the Lord, He is the God."

Elijah thought the moment favorable for striking another blow at Baal worship. He commanded the people to seize the false prophets; "and they took them, and Elijah brought them down to the brook Kishon, and slew them there." Returning to the king, Elijah told him that rain was at hand. Ahab prepared to return to his palace; but Elijah ascended Mount Carmel, and bowed his head between his knees. He bade his servant look toward the sea. The servant went and looked, and said, "There is nothing." Elijah bade him go again even seven times. At last the servant exclaimed, "Behold there ariseth a little cloud out of the sea, like a man's hand." This was the rain-sign for which Elijah waited. Presently the heavens grew black with clouds, and the rain descended in torrents. Ahab mounted his chariot and set out for Jezreel, and Elijah, out of respect for the king, ran before the royal chariot to the entrance of the city.

CHAPTER IV.

Ahab.—Elijah.—Benhadad.

Elijah's Wanderings.—When Jezebel heard of these events, she sent a messenger to Elijah threatening his life. The prophet fled to Beersheba, and passed from thence

into the wilderness. Overcome with weariness, he sat down under a juniper-tree and prayed: "O Lord, take away my life, for I am not better than my fathers." In his sleep an angel appeared to him, saying, "Arise and eat." Waking, he beheld a loaf of bread and a cruse of water. Partaking of these he went without further food for forty days, journeying to Mount Horeb. Here again he complained to the Lord, inasmuch as the people of Israel had forsaken God's covenant, and slain His prophets, and that even his life was in danger.

Then God told Elijah to stand upon the Mount, and as the seer stood, a great and strong wind rushed by him, rending the mountains and breaking the rocks; but the Lord was not in the wind. After the wind there came an earthquake; but God was not in the earthquake. Then came a fire; but the Lord was not in the fire. After the fire there was a still small voice which said, "What dost thou here, Elijah?" Again the prophet uttered his complaint. Then the Lord told him to perform three missions—to go to Damascus, and anoint Hazael king over Syria, to anoint Jehu, grandson of Nimshi, king over Israel, and to anoint Elisha, son of Shaphat, as his own successor. The Lord also comforted him with the knowledge that there were still seven thousand in Israel who had not bowed the knee to Baal.

Elijah Meets Elisha.—Elijah departed, and found Elisha ploughing with twelve yoke of oxen; and as he passed Elijah threw his mantle upon him. Elisha at once responded to the call, and begged permission to kiss his father and his mother before following his master. Elisha made a hurried feast for his people; "then he arose and went after Elijah, and ministered unto him."

Benhadad, King of Syria, gathered an immense army, and summoning his thirty-two tributary kings, with horses and chariots went up and besieged Samaria. He sent

messengers to Ahab claiming his treasures, his wives, and his children. Ahab replied that all he had belonged to his lord the King of Syria. Upon this Benhadad sent further messengers, stating that his servants should next day ransack the king's palace, taking away the things they most desired. Ahab would not consent to this humiliation, and sent back a defiant reply. Then Benhadad vowed the destruction of Samaria. But Ahab answered him: "Let not him that girdeth on his harness boast himself as he that putteth it off." Fired by this taunt, Benhadad at once set his host in battle array against the city.

Defeat of the Syrians.—Then came there a prophet unto Ahab, telling him that the Lord would destroy the Syrian army by the hands of the "young men of the princes of the provinces," who numbered two hundred and thirty-two. This devoted band set out toward the Syrian camp at noon. Benhadad, who was conversing in his tent, being told of their approach, ordered them to be seized alive. But the young men slew their would-be captors, and a panic fell upon the Syrian host. They fled in terror, and Israel pursued them, and Benhadad escaped on horseback. The same prophet warned Ahab to strengthen himself, as the Syrians would surely return the following year. This prediction was verified. The Syrians attributed their defeat to the belief that the God of Israel was all powerful on the hills, and resolved to fight in future in the plains.

Benhadad, gathering a yet mightier force, went up to Aphek to encounter the Israelites. A decisive battle was fought, in which the Syrians were defeated with terrible loss. Benhadad fled to Aphek, and hid himself in an inner room of a house. His servants, clothing themselves in sackcloth, appeared before Ahab, and entreated him to spare the life of their master. Ahab at once sent for the

fallen king and showed him great kindness and honor. Benhadad promised to restore the cities captured previously from the Israelites. The two monarchs made a covenant to this effect and parted.

CHAPTER V.

Naboth's Vineyard.—Micaiah.—Death of Ahab.—Ahaziah.

Naboth's Vineyard.—There was a certain man named Naboth, who owned a vineyard close to the palace of the king in Samaria. Ahab greatly coveted the vineyard, and offered Naboth a better vineyard for it, or its value in money. Naboth, however, refused these offers, saying: "The Lord forbid it me, that I should give the inheritance of my fathers unto thee." Ahab took the refusal to heart, and lay down on his bed, and would take no food. Jezebel, learning the cause of his grief, bade him be merry, for she would obtain him his desire. She sent letters in the king's name unto the elders, and the nobles of the city, bidding them to procure false witnesses who should accuse Naboth of blasphemy against God and the king. The elders and princes proved the willing tools of Jezebel; Naboth was duly accused and stoned to death.

Then Ahab set out to take possession of the vineyard. But Elijah, who had received a message from God, met him by the way. When Ahab beheld the prophet, he exclaimed, "Hast thou found me, O mine enemy?" And he answered: "I have found thee; because thou hast sold thyself to work evil in the sight of the Lord." Elijah then foretold him the terrible punishment of his sin; evil should come upon him, and upon his whole house; the dogs should lick his blood where they had licked the blood

of Naboth; the dogs should devour Jezebel by the wall of Jezreel.

Micaiah.—The King of Syria had not restored to Israel the city of Ramoth in Gilead. Ahab resolved to recapture it, and on his invitation, Jehoshaphat, King of Judah, joined in the expedition. Before the combined armies set out, Jehoshaphat desired Ahab to inquire of the Lord whether success would attend them. Ahab gathered his four hundred prophets and asked them whether he should go up against Ramoth; and they told him to go up, for the Lord would deliver it into his hand. But Jehoshaphat was not satisfied with the assurances of these men, and asked if there were not to be found a prophet of the Lord. Ahab replied that there was such a man, Micaiah, the son of Imlah, but he hated him, for the prophet always spoke evil of him. But the King of Judah insisted that he should be sent for.

The two kings mounted their thrones, and all the false prophets prophesied before them. One of them, by name Zedekiah, had made himself horns of iron, telling Ahab that with them he should push the Syrians till he had consumed them. The servant who went for Micaiah begged him to speak to the king in the same strain as the false prophets had spoken. But Micaiah replied that he could speak only the word of God. Micaiah entered the presence of Ahab, he prophesied that evil would overtake the king, and that God had put a lying spirit into the mouths of the false prophets to tempt Ahab to destruction. Overcome with anger, the king ordered Micaiah to be at once taken to prison, and to be kept there till he should return in peace.

Death of Ahab.—The kings then led their forces to Ramoth, and they arranged that Jehoshaphat should fight in his royal robes, but that Ahab should disguise himself. The King of Syria had commanded his captains to fight

with neither great nor small, save only with the King of Israel. While the battle raged some of the Syrian captains fiercely engaged Jehoshaphat, who, they thought, was the King of Israel; but he saved himself by calling out his name. However, a Syrian archer shot an arrow at random which smote Ahab through the joints of his armor. The battle was against the allied armies, who fled every man to his city and his own country. Ahab died at even, and was buried in Samaria; and while his servants washed his chariot and his armor the dogs licked up his blood, as Elijah had foretold.

Ahaziah, a son of Ahab, succeeded him and reigned two years. He did evil in the sight of the Lord, and worshipped Baal as his father had done. In his reign Moab rebelled against Israel. Ahaziah fell out of a window in his palace at Samaria, and lay ill on his bed. He sent to inquire of Baalzebub, the god of Ekron, whether he should recover. But Elijah met the messengers, and bade them tell the king he should surely die. So the men turned back to the king, and said that a man had told them in the name of the Lord that the king would die. Ahaziah asked what kind of a man it was. They answered: "A hairy man, girt with a girdle of leather round his loins." The king said, "It is Elijah the Tishbite." At once he sent an officer and fifty men to seize him, but a fire consumed the soldiers. This happened again with another captain and his band. The king sent a third company, and the captain entreated Elijah to have compassion upon them and to come to the king. Elijah, assured by the Lord that no harm should befall him, went to Ahaziah and repeated his prediction. And the king died according to the word of the Lord which Elijah had spoken.

CHAPTER VI.

Elijah.—Elisha.—Jehoram.

Disappearance of Elijah.—When Elijah's earthly mission was drawing to a close, he begged Elisha to remain at Gilgal while he went on to Bethel; but Elisha would not leave him, so they went down to Bethel. There was a school of the sons of the prophets at Bethel, and the pupils asked Elisha if he knew that the Lord would take away his master that day, and he replied that he was fully aware of it. Elijah now announced his departure for the Jordan, and he entreated Elisha to remain at Bethel; but he answered: "As the Lord liveth, and as thy soul liveth, I will not leave thee." The two travelled together to the Jordan, where fifty sons of the prophets stood at a distance to see what would ensue. Elijah, rolling up his mantle, smote the waters of the river, and he and Elisha passed over on dry land.

The solemn hour was now at hand. Elijah asked his pupil what he should do for him, and Elisha prayed that a double portion of his spirit might be upon him. Elijah replied: "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so." And as they were talking, "behold there appeared a chariot of fire, and parted them both asunder; and Elijah went up by a whirlwind into the sky." When Elisha saw this, he exclaimed, "My father, my father;" but he saw him no more. He rent his garments as a sign of mourning; then, taking the mantle of Elijah, which had fallen from him, he parted with it the waters of Jordan, and passed over to the sons of the prophets, who acknowledged him their master.

Elisha's First Act.—The inhabitants of Jericho com-

plained to Elisha that the water that supplied the city was bad, and the land barren. Elisha cast some salt into the spring and healed the waters.

Jehoram.—Jehoram now filled the vacant throne of Israel, and reigned twelve years. He wrought evil in the sight of the Lord, yet he put away the image of Baal that his father had made. Mesha, King of Moab, a tributary of the King of Israel, now rebelled. Jehoram made a league with Jehoshaphat, King of Judah, and the two kings led their armies against Moab. On their way through Edom they were joined by the king of that land with his army. They now traversed the desert for seven days, and became greatly distressed through want of water. Then Jehoshaphat asked if there were not a prophet of the Lord to be found, and a servant answered that Elisha was at hand. The three monarchs went to him. But Elisha would have naught to say to the King of Israel, bidding him take counsel of the prophets of his father and of his mother. Yet for the sake of the King of Judah he would advise them.

Defeat of the Moabites.—Elisha bade the kings dig ditches in the valley, and it should be that without seeing wind or rain they should have abundance of water. The next morning, behold, the ditches were full of water. As the rays of the sun fell upon the streams, the Moabites thought they were rivers of blood, and exclaimed: "The kings are surely slain, and they have smitten one another; now, therefore, Moab to the spoil." But when they reached the camp, the allies fell upon them and smote them with a dreadful slaughter. They passed through the land of Moab, destroying the cities, and besieging the king in his own capital. When the battle went against him, the King of Moab, with seven hundred picked men, tried to break through to where the King of Edom was stationed, but he could not. Then he took his eldest son

and offered him for a burnt offering upon the wall. This act caused great indignation among the Israelites, and they returned to their own land.

CHAPTER VII.

Elisha's Miracles.

Elisha and the Shunamite.—In the town of Shunem there dwelt a rich woman, and as often as Elisha visited the place she invited him to her house to eat bread. Taking counsel with her husband, she prepared for the prophet a little chamber, and furnished it with a bed, a table, a stool, and a candlestick. One day Elisha asked the woman what return he should make for all her kindness. But the Shunamite modestly replied, "I dwell among mine own people." Learning, however, that she had no children, the man of God predicted that she should have a son. The woman in due time bare a son, and one day, when he was grown up, he went out to his father among the reapers. The lad became ill, and was carried home to his mother, who nursed him on her knees till noon, when he died. The afflicted mother laid the child on the bed of the prophet; then rode with all speed to Carmel. Elisha chanced to see her at a distance, and told Gehazi, his servant, to run to her and inquire if all were well with her, her husband, and her child. She answered, "It is well!" Then approaching the man of God, she clung to his feet, exclaiming: "Did I desire a son of my lord? Did I not say, do not deceive me?"

Elisha perceived that something was amiss with the lad, although the Lord had not shown it to him. He ordered Gehazi to haste to Shunem and to lay the prophet's staff on the face of the child. But the woman would not leave Elisha; so he arose and went with her.

When they neared the house, Gehazi came out and told Elisha that the child had not waked. The prophet entered the chamber, and there lay the child dead upon the bed. Closing the door, he prayed to God, and then stretched himself upon the child till its flesh waxed warm and it opened its eyes. Then, sending for the mother, he said to her, Take thy son. "Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son and went out."

Naaman was captain of the army of the King of Syria. He was a great man and honorable, but a leper. His wife was waited on by a little Jewish maid, a captive; and she said to her mistress that if her lord would only go to the prophet in Samaria, he would be cured of his leprosy. This speech reaching the king's ears, he sent Naaman to the King of Israel, with a letter bidding Jehoram cure him of his leprosy. As a recompense, Naaman took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiment. When Jehoram read the letter, he rent his garments with grief, saying that the King of Syria was seeking a quarrel against him, in asking him to cure an incurable disease. But Elisha, hearing of the king's distress, bade him send Naaman to him, so that he might learn that there was yet a prophet in Israel.

Curing Naaman's Leprosy.—So Naaman came with his horses and with his chariot, and stood at the door of his house. Then Elisha sent out word to him to go and wash in the Jordan seven times, and then his flesh would be clean. But Naaman departed in anger. He thought the prophet would have shown him some visible sign of his power, and would have healed him on the spot. Yet his servants persuaded him to try the prophet's remedy, as it was so easy to achieve. Then he went and dipped in Jordan seven times, and was healed. Full of gratitude, Naaman hurried back to Elisha, and said: "Behold, now

I know that there is no God in all the earth, but in Israel." He pressed him to receive a present, but Elisha again and again refused. Then Naaman vowed that he would never more offer burnt offerings nor sacrifice unto other gods, but unto the Lord.

Gehazi's Punishment.—But to Gehazi it seemed ill that Elisha had spared the riches of Naaman. Hurrying after him, he craved a talent of silver and two changes of garment, in Elisha's name. Naaman generously gave him more than he asked, and Gehazi brought the things secretly into the house. Then Elisha asked his servant where he had been, and Gehazi lyingly replied, Nowhere. But Elisha told him he knew the crime he had committed, and sternly rebuked him for it—"The leprosy, therefore, of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."

CHAPTER VIII.

Jehoram.—Wars with the Syrians.—Death of Benhadad.

War with Syria.—The King of Syria again warred against Israel. The prophet Elisha was able to render signal service to his countrymen, for he revealed to the King of Israel all the secret counsels of his enemies. The King of Syria at first suspected some of his servants of treachery, but at last he was convinced that his plans were frustrated through Elisha. Learning that the seer was staying at Dothan, he sent a great host to capture him. They compassed the city round about at night. The next morning Elisha prayed to the Lord, and the host of the Syrians was smitten with blindness. Elisha then led them to Samaria. Then the Lord opened their eyes and they found themselves in the midst of Samaria. Jehoram

would have put them to the sword, but Elisha had them bountifully fed, and then sent them away to their master.

For a time there was peace with the Syrians; then Benhadad gathered all his armies and laid siege to Samaria. So strict was the siege that there was a great famine in the city. One day the King of Israel, passing through the town, heard two women quarrelling. The king inquired the cause of the strife. And one of them answered: "This woman said unto me, Give thy son that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son and did eat him, and I said unto her on the next day, Give thy son that we may eat him, and she hath hid her son." When the king heard this he rent his clothes. Then in his anger he vowed the death of Elisha that day. He sent a messenger to seize him. Elisha at once announced good tidings to the city. "Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

Flight of the Syrians.—Now there stood four leprous men outside the gate of the city, whom the pangs of hunger drove to seek food at the hands of the Syrians. They rose up in the twilight, and went to the Syrian camp, and to their amazement found it deserted. For the Lord had made the Syrians to hear the noise of a mighty army; and they said one to another, Lo, the Israelites and the Hittites and the Egyptians have leagued themselves together and are attacking us. So they fled in the twilight, and left behind them their tents, and their horses, even their whole camp. The lepers went from tent to tent, eating and drinking, and carrying away gold and silver and raiment. At last they bethought them of their starving brethren in Samaria, and turned to tell the glad tidings in the town. The Israelites at first feared an ambush; but after due precaution, they sacked the Syrian camp,

so that flour and barley became as plentiful as the prophet had foretold.

Elisha in Damascus.—Elisha now journeyed to Damascus. Benhadad, King of Syria, lay ill, and he heard of the arrival of the man of God. The king sent Hazael with costly presents to Elisha, begging him to inquire of the Lord whether he should recover. "And Elisha said unto him: Go, say unto him, Thou mayest certainly recover: but the Lord hath shown me that he shall surely die." Then Elisha wept; and when Hazael asked the cause of his grief, he replied that he foresaw the evil that Hazael would do the people of Israel; he would burn their strongholds, slay their young men, and slaughter their women and children. Hazael, greatly moved, exclaimed, "But what, is thy servant a dog, that he should do this great thing?" And Elisha answered: "The Lord hath showed me that thou shalt be king over Syria." Hazael returned to Benhadad, and told him that Elisha had announced his sure recovery. On the morrow Hazael took a thick cloth, and dipped it in water, and with it smothered the king. Hazael then ascended the Syrian throne.

CHAPTER IX.

Jehu.—Death of Jezebel.—Jehoahaz.—Death of Elisha.

Jehu Anointed (883 B.C.E.).—Hazael soon led a Syrian army against the King of Israel. He attempted to recapture Ramoth-Gilead, but failed. Jehoram received several wounds in his encounter with the Syrians, and withdrew to Jezreel to be cured; and Ahaziah, King of Judah, his ally, accompanied him. The army of the Israelites remained encamped at Ramoth, and were commanded by Jehu, the son of Jehoshaphat.

Elisha, calling to him one of the sons of the prophets, bade him take a vial of oil and secretly anoint Jehu king over Israel. The young man hastened to Ramoth-Gilead, and found Jehu sitting with the officers. Then, taking Jehu into an inner room, he poured the oil on his head, and told him that the Lord God of Israel had anointed him king over His people. He bade him smite the whole house of Ahab, to avenge the blood of the Lord's prophets, and the Lord's servants that had been slain. Returning to the captains, Jehu announced that he had been anointed king over Israel. The people acclaimed him at once, threw their garments on the ground for him to walk on, blew the trumpets, and shouted, "Jehu is king!"

Jehu Slays the Kings.—Jehu at once ordered that no one should leave the city or carry the tidings to Jezebel. Mounting his chariot, and gathering a company about him, Jehu drove furiously to Jezreel. When he approached the city, Jehoram and Ahaziah mounted their chariots, and went out to meet him in the field of Naboth. When they met, Jehoram exclaimed, "Is it peace, Jehu?" But Jehu asked, What peace could there be so long as the wicked Jezebel and her witchcrafts were unpunished? Jehoram cried out, "There is treachery, O Ahaziah!" and turned and fled. But Jehu drew a bow with his full strength and smote him through the heart so that he died. Then Jehu ordered his body to be thrown in Naboth's vineyard. Ahaziah, too, fled, but was smitten in his chariot, and died at Megiddo. His body was carried to Jerusalem, and buried there.

Death of Jezebel.—Jehu now entered Jezreel. As he rode through the streets, Jezebel, with her face painted and her head dressed, looked out of a window of the palace, and taunted him with his treachery. But Jehu, calling to some of the servants, bade them throw her down.

"So they threw her down, and some of her blood was sprinkled on the wall and on the horses; and he trod her underfoot." And the dogs devoured her body, according to the words of Elijah. Jehu then utterly exterminated the family and descendants of that wicked king. Proclaiming a solemn feast to Baal, he gathered together all the priests of that idol, and had them put to death. He burned the images of Baal, and broke down his temples, so that the worship of Baal ceased in Israel.

In the days of Jehu, Hazael, King of Syria, captured many of the outlying parts of Israel, chiefly to the eastward of Jordan. Jehu died, after a reign of twenty-eight years, and was buried in Samaria.

Jehoahaz.—Jehu was succeeded by his son, Jehoahaz, who reigned seventeen years. He was a wicked king, and followed the evil example of Jeroboam. In this reign the Israelites suffered terribly through the invasions of the Syrians under Hazael and his son Benhadad. At length Israel was delivered from their relentless foes by the hands of a warrior whose name is not recorded in Scripture. During these wars the army of the Israelites was reduced to "fifty horsemen, and ten chariots, and ten thousand footmen."

Jehoash, or **Joash,** son of Jehoahaz, next mounted the throne, and reigned sixteen years.

Death of Elisha.—When Elisha was sick of the illness from which he died, Jehoash visited him, and wept before his face. Elisha bade him open a window eastward and take his bow and arrows. Then, laying his hands on the king's hands, he commanded him to shoot. The whole proceeding was to indicate that the future victories were to spring, not from human skill, but from the assistance of God. The king discharged three arrows, and then paused. Elisha was wroth, and told the king he should have shot five or six times, for then he would have

utterly destroyed Syria. Then Elisha died and was buried.

The prediction of Elisha with regard to the Syrians came true. Three times did Jehoash defeat them, and he recovered the cities of Israel which they had previously captured.

War with Judah.—Amaziah, King of Judah, challenged Israel to a trial of strength. Jehoash bade Amaziah remain at home, and not allow his heart to be lifted up with pride because he had conquered the Edomites, and warned him that he might meddle in this matter to his own hurt. Amaziah scorned the advice, and led his army against Israel. But the men of Judah were defeated and dispersed. Jehoash captured Amaziah, and, going to Jerusalem, broke down a large part of its fortifications, and carried away to Samaria all the gold and silver in the house of the Lord, together with the king's treasure and many hostages.

CHAPTER X.

Jeroboam II.—The End of the Kingdom (720 B.C.E.).

Jeroboam II. succeeded his father Jehoash, and reigned forty-one years. He followed in the wicked footsteps of the previous kings. Yet he was a brave leader, for he restored the boundary of Israel from Hamath to the Dead Sea, and carrying the war into Syria, captured Damascus, the capital.

The prophets Jonah, Amos, and Hosea lived in this reign. They continually reproved the people for their backslidings, and foreshadowed the terrible punishments that would befall them.

Zachariah, the son of Jeroboam, at length mounted the throne. He, too, did evil in the sight of the Lord. After

a short reign of six months he was slain by Shallum, the son of Jabesh, who reigned in his stead. Zachariah was the last of the dynasty of Jehu, to whom the Lord had promised that his fourth generation should reign over Israel.

Shallum reigned but one month when Menahem came from Tirzah to Samaria, slew the king, and took possession of the throne.

Menahem occupied the throne ten years. He was as wicked as the previous kings of Israel. He inaugurated his reign by destroying those cities which did not at once recognize his authority. And now a new danger threatened Israel. Assyria had gradually become a mighty empire, and Pul, its king, invaded the land with a great army. Menahem purchased his forbearance with a thousand talents of silver.

Pekahiah, son of Menahem, was the next king. His wicked reign had lasted two years when he was conspired against by Pekah, son of one of his captains, who killed him, and reigned in his stead.

Pekah reigned twenty years, doing evil in the sight of the Lord. He made a league with Rezin, King of Syria, and the confederates made war upon Ahaz, King of Judah. The men of Judah were defeated in an important battle, and large numbers of them were carried captive to Samaria and Damascus. At the earnest entreaty of the prophet Oded, Pekah restored to freedom no less than two hundred thousand of these captives.

During a second campaign Pekah and Rezin laid siege to Jerusalem. They failed in their attempt on the city, chiefly because Isaiah stirred up its inhabitants to a vigorous resistance. The siege was raised, but the Syrians deprived Judah of the province of Elath. As a last resource Ahaz invited Tiglath-pileser, King of Assyria, to join him against his enemies, at the same time sending to him all

the silver and gold that were found in the Lord's house, together with his own private treasure. Tiglath-pileser at once invaded the land of Israel, devastating Gilead, Galilee, and the land of Naphtali, and carrying the inhabitants captive to Assyria.

Then Hoshea, son of Elah, conspired against Pekah, slew him, and reigned in his stead.

Hoshea was the last king of Israel. His reign endured nine years. "And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him." The cup of Israel's wickedness was now full to overflowing. There was no sin they had not committed, no transgression they had not perpetrated. They had forsaken the Lord, worshipped molten images, and bowed themselves to Baal. They did all this in spite of repeated warnings conveyed to them by the mouth of God's inspired messengers. But the Eternal now brought upon them the punishment of their iniquity. Shalmaneser, King of Assyria, invaded the land, and Hoshea submitted to him and agreed to become tributary to him. But Hoshea made an alliance with So, King of Egypt, and omitted to send his annual tribute to Assyria. So in the sixth year of Hoshea's reign Shalmaneser led an army to Samaria, and besieged it for three years. In the ninth year of Hoshea's reign the city was taken, and Shalmaneser "carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

Thus ended the kingdom of Israel. It had lasted two hundred and fifty-three years.

The Samaritans.—The cities of Samaria were afterward peopled with men from Babylon, Cuthath, Ava, Hamath, and Sepharvaim by the command of Esarhaddon, King of Assyria. These new Samaritans were idolaters, but at their request the king sent them one of

the captive Jewish priests to teach them the religion of the true God. Yet they did not give up their worship of graven images. History tells us nothing further about them till the rebuilding of the second Temple, when they claimed a share in the work. Being repulsed on account of their heathen origin and idolatrous practices, they became the bitter enemies of the Jews, and tried in every way to hinder and delay the erection of the Temple. Subsequently they built a temple for themselves on Mount Gerizim. Their descendants exist to this day, and possess a recension of the law called the Samaritan Pentateuch, differing in many respects from the Pentateuch in our possession.

QUESTIONS.

PART V.

Chapter I.—Into what parts was the kingdom divided after Solomon's death? Name the respective capitals. What was the occasion of the revolt of the Ten Tribes? Give the date of the revolt. Who was chosen as king of the Ten Tribes? What did Jeroboam do to prevent the Ten Tribes from returning to the House of David? What did the prophet Abijah foretell about Jeroboam and Israel? How many years did Jeroboam reign? Who succeeded him? How long did Nadab reign?

Chapter II.—Give an account of Baasha. Tell of Elah's reign. How long did Zimri rule? Give an account of Omri's reign. Where was his capital? Who ruled over part of Israel during the time of Omri? By whom was Omri succeeded? Give the date of Ahab's reign. What was the name of Ahab's wife, and whose daughter was she? What remarkable prophet arose in the time of Ahab? Give an account of Elijah's stay with the widow of Zarephath.

Chapter III.—What did Elijah say when Ahab accused him of troubling Israel? In what place did the people of Israel and the prophets of Baal assemble? What did Elijah first say to them? How did Elijah prove who was the true God?

Chapter IV.—Describe the manner in which God appeared to Elijah on the mount. What three missions did God command Elijah to perform? Whom was Elijah to anoint to be prophet in his place? Who was

the Syrian king that troubled Israel during Ahab's reign? How was he defeated?

Chapter V.—How did Ahab obtain possession of Naboth's vineyard? What prophet foretold the death of Ahab and his wife? Who joined Ahab in the war against the Syrians? Who was Micaiah? Give an account of the battle of Ramoth. Was Elijah's prediction about Ahab fulfilled? Who succeeded Ahab? How long did Ahaziah reign? Describe his end.

Chapter VI.—What were the circumstances of Elijah's end? Who was his successor? What was Elisha's first act? How did Jehoram prosper in his war with Moab? Name the two kings who assisted Jehoram. Why did the Israelites leave Moab?

Chapter VII.—What miracle did Elisha perform for the Shunamite woman? Give the story of Naaman, the Syrian. By whom was he healed? How did Gehazi conduct himself? What was his punishment?

Chapter VIII.—How did Elisha escape capture? How did Elisha treat the Syrians at Samaria? How were the Israelites relieved at the siege of Samaria? Who was Hazael? Why did Elisha weep when he met Hazael? How came Benhadad to his death? Who was his successor?

Chapter IX.—Who was Jehu, and in what year did he commence to rule? By what means did he ascend the throne? How came Jezebel by her death? How did Jehu destroy the worship of Baal? How long did Jehu reign in Samaria? Who succeeded him? Which prophet died during the reign of Jehoash? Describe the war of Israel and Judah in his time.

Chapter X.—Describe the reign of Jeroboam II. What prophets flourished in his reign? Who succeeded Jeroboam II.? Who was Zachariah's successor? Who succeeded Shallum? What occurred to Israel under Menahem? Who was Pekahiah's successor? How long did Pekah rule? What occurred to Israel in his reign? Describe Hoshea's reign. Who was Shalmaneser? Who was the last king of Israel? How long did the kingdom of Israel last? Give the date of its ends. What do you know about the Samaritans?

PART VI.

THE KINGDOM OF JUDAH.

CHAPTER I.

Rehoboam.—Asa.—Jehoshaphat.

Rehoboam (978 B.C.E.), son of Solomon, was the first king of Judah. After the revolt of Jeroboam and the division of the kingdoms he dwelt in Jerusalem, which remained the capital of his dominions. He was forty-one years old when he ascended the throne, and he reigned seventeen years.

The people soon lapsed into idolatry; they provoked the Lord to anger by erecting temples and images. In the fifth year of Rehoboam's reign the country was invaded by Shishak, King of Egypt. He carried away all the treasures of the Lord's house and of the king's palace; the golden shields made by Solomon were also taken away, and were replaced by brazen ones. There was also continual war between Judah and Israel during the whole of Rehoboam's rule.

Abijam, his son, succeeded, and reigned three years. He walked in all the sinful ways of his father.

Asa, son of Abijam, next mounted the throne and reigned forty-one years. He did that which was right in the sight of the Lord. He destroyed the idols that his fathers had made, and replaced in the Temple many vessels of silver and gold.

War with the Ethiopians.—Zerah, the Ethiopian, invaded Judah at the head of an immense army and three hundred chariots. Asa fought a pitched battle with this mighty host at Mareshah in the valley of Zaphethah. The Ethiopians were utterly routed and pursued to Gerar. The victors returned to Jerusalem, bearing with them much spoil.

War with Israel.—There was war between Asa and Baasha, King of Israel, all their days. Baasha prevailed against the people of Judah, and invading their land built the strong place of Ramah to overawe them. Whereupon Asa sent costly presents to Benhadad, King of Syria, and invited him to form a league against the Israelites. Benhadad readily consented, and at once invaded the northern portion of Israel. Baasha, in self-defence, was compelled to abandon Ramah, which was razed by order of Asa, and with the stones thereof were built Geba and Mizpah. Asa spent the rest of his life in peace. He died and was buried at Jerusalem.

Jehoshaphat (917 B.C.E.), his son, succeeded him. He was thirty-five years old when he ascended the throne, and reigned twenty-five years. He was a righteous king, and walked in the ways of his father. Jehoshaphat was a great and prosperous king. He built throughout his kingdom many fortified castles and cities of stone, and caused so great a feeling of security to prevail, that commerce flourished in all parts of the country. He had a fleet built at Tarshish, which sailed to Ophir to obtain gold; but the vessels were wrecked at Ezion-geber. In the third year of his reign he sent forth teachers to the various towns in Judah, who instructed the people in the law of God. By these wise and patriotic measures he established his power, so that no foreign nation ventured to molest him, while such inveterate foes as the Philistines and Arabians sent him presents and tribute.

Jehoshaphat paid a visit to Ahab, King of Israel, at Samaria. A great friendship sprang up between the two kings, which was further increased by the marriage of Joram, eldest son of Jehoshaphat, to Ahab's daughter, Athaliah. It was here that they formed a league against Benhadad, King of Syria, which led to the death of Ahab at Ramoth-Gilead and the precipitate flight of Jehoshaphat to Jerusalem. When about to enter the royal city the king was rebuked by Jehu the seer, for helping the ungodly and loving them that hated the Lord. As if to atone for this fault, Jehoshaphat grew even more zealous in God's cause. He travelled throughout his realm, exhorting the people to worship the Lord. He placed judges through the land, and strictly commanded them to deal out even-handed justice to all men. He appointed a superior tribunal of priests and Levites, and of the "chiefs of the fathers," to sit in Jerusalem, and there to dispose of the more important lawsuits.

But now danger threatened from the south. The Moabites, the Ammonites, and the inhabitants of Mount Seir came up in vast multitudes to invade the land. Jehoshaphat greatly feared the contest, and proclaimed a fast throughout Judah. While the people were humbling themselves in the Temple, the Lord, speaking by the mouth of Jahaziel the Levite, promised them a victory over their enemies. The next day the men of Judah marched out to meet their enemies, but they had no occasion to fight. A violent quarrel broke out in the camp of the allies, so that they turned their swords against each other, and "every one helped to destroy another." When the work of mutual destruction was complete, the men of Judah loaded themselves with the richest spoil, and returned, with joy and music, to Jerusalem. The rest of Jehoshaphat's days were peaceful. He died at Jerusalem, and was buried there.

CHAPTER II.

Joram.—Ahaziah.—Athaliah.—Joash.—Amaziah.

Joram, or **Jehoram**, succeeded his father Jehoshaphat. Influenced by the example of the idolatrous Athaliah, daughter of the wicked Jezebel, whom he had married, he departed from the way of God and did evil in His sight. His first act was to slay his six brothers whom his father had richly endowed. He was a weak as well as a wicked king, and the Edomites were not long in revolting from under his hand. Joram tried to crush the rebellion but without success. Libnah also regained its independence. But a greater affliction was in store for him and his people. The Philistines and the Arabians invaded Judah, and capturing Jerusalem they plundered the king's palace. They carried away the king's treasures, together with his wives and children, leaving only Ahaziah, the youngest. After this the king fell ill of a terrible disease, and died unhonored and unwept. He had reigned eight years.

Ahaziah succeeded to the throne and reigned one year. He did evil in the sight of the Lord, and his mother, Athaliah, counselled him in his wickedness. He joined Jehoram in his war against Hazael, King of Syria. Jehoram was wounded and went to be healed to Jezreel. There Ahaziah visited him and witnessed his murder at the hand of Jehu. Ahaziah fled and hid himself in Samaria. He was discovered and put to death at Megiddo by command of Jehu. He was buried at Jerusalem.

Athaliah.—When Athaliah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah. But one of the royal princesses saved the infant Joash, and hid him for six years in the house of God, while Athaliah reigned over the land. In the seventh year Jehoiada, the high priest, raised a rebellion

against her. Assembling all the Levites in Jerusalem he armed them, together with the captains of the army, and with them filled the Temple. Then he brought forth the youthful Joash and crowned him and made him king. The people received him with acclamation. Athaliah, hearing the joyous shouts, proceeded to the Temple, and when she saw the newly crowned king standing at the entrance, she exclaimed, "Treason, treason." Jehoiada commanded his captains, and they carried her away from the Lord's house and slew her. Incited by the zeal of the high priest, the people broke down the house of Baal and destroyed his altars and images. A grand procession was then formed and the king was conveyed to the royal palace amid every token of rejoicing.

Joash (865 B.C.E.) was seven years old when he mounted the throne, and he reigned forty years. He followed the law of God so long as Jehoiada lived to advise and counsel him. Parts of the Temple had fallen into disrepair, and the whole building had been pillaged by the idolatrous sons of Athaliah. The king determined to repair the "breaches in the Lord's house." He placed a chest in the Temple, to receive the offerings of those who contributed toward the expenses of the restoration. As soon as the chest was filled, its contents were counted, and paid to the workmen, who had been engaged in large numbers. The gold and silver vessels used in the Temple service were also replaced, and the service itself was conducted with splendor and with the greatest regularity.

Jehoiada died at the age of one hundred and thirty years. Then the king, listening to the promptings of his young courtiers, fell into evil ways. He forsook the worship of God, and served the idols. Zechariah, the son of Jehoiada, denounced this apostasy: and the people, at the king's command, stoned him to death in the court of the Temple. Punishment soon followed. In the same year

Hazael led a Syrian host to Jerusalem. He would, doubtless, have captured the city had not Joash bought him off with splendid gifts, taken from the treasures of the Temple and of the king's house. Joash after this fell ill. Two of his servants, taking advantage of his prostrate condition, conspired against him and slew him. He was buried at Jerusalem, but not in the tombs of the kings.

Amaziah, his son, was the next king, and his reign lasted twenty-nine years. "He did that which was right in the sight of the Lord, but not with a perfect heart." One of his first acts was to slay the murderers of his father, but their children he slew not, in accordance with the command, "The fathers shall not die for the children, neither shall the children die for the fathers: but every man shall die for his own sin." Having strengthened his army, he led them against the Edomites, whom he defeated with great slaughter. Elated by this victory, he sent a warlike challenge to Joash, King of Israel, saying, "Come, let us look one another in the face." Joash advised him to curb his vanity and remain peacefully at home, lest harm should befall him. Amaziah would not listen to reason, and the kings met in battle at Beth-shemesh. Judah sustained a severe defeat, and Amaziah himself was taken prisoner. Then Joash went up to Jerusalem and broke down part of its walls. He also plundered the temple and the palace of all the gold and silver and vessels they contained, and, taking hostages with him, returned to Samaria. Amaziah, in his later days, had lapsed into idolatry. His apostasy raised a faction against him in Jerusalem, and he fled to Lachish, but they sent after him and slew him there. He was buried with his fathers in the city of David.

CHAPTER III.

Uzziah.—Jotham.—Ahaz.—Hezekiah.

Uzziah, or **Azariah.**—On the death of Amaziah the people placed his son, Uzziah, on the throne. He was sixteen years old when he began to reign, and he reigned fifty-two years. He walked in the ways of God, and listened to the teachings of the prophets, Amos, Zechariah, Joel, and Isaiah. In successive campaigns he conquered the Philistines and the Arabians, while the Ammonites were glad to pay him tribute. He repaired the walls of Jerusalem, and built fresh towers on them. He greatly encouraged husbandry, and dug many wells. Great in the pursuits of war and peace his heart grew proud, and was lifted up to his destruction. Entering the sanctuary, he dared to offer incense before the Lord. At once he was smitten with leprosy, and being thrust out of the Temple, dwelt apart in a separate house till the day of his death. His son Jotham was made regent, and on his father's death ascended the throne.

Jotham reigned sixteen years. He did what was right in the sight of the Lord, still the people worshipped idols and were corrupt. Jotham subdued the Ammonites and received from them tributes of silver, wheat, and barley. He built many cities in the mountains of Judah.

Ahaz succeeded his father Jotham, and reigned sixteen years. He was an impious king, worshipping many abominations, and burning his children on the altars of strange gods. His reign was most disastrous. Rezin, King of Syria, and Pekah, King of Israel, joined their forces to besiege Jerusalem. In his distress, Ahaz sent costly gifts to Tiglath-pileser, King of Assyria, begging him to hasten to his assistance. Tiglath-pileser complied with the request. He invaded Syria, captured Damascus, and

slew Rezin, who had hurried back to its defence. Pekah, however, prevailed against Judah. He slew in one day one hundred and twenty thousand, all valiant men, and carried away two hundred thousand men and women captives to Samaria. These would no doubt have endured the horrors of slavery, had not Oded, a prophet of God, interceded on their behalf so effectually that the captives were sent honorably back to their own land. Ahaz journeyed to Damascus to visit Tiglath-pileser, and on his return to Jerusalem introduced the worship of the Syrian gods. In this reign also the Edomites and Philistines gained many successes against Judah. Ahaz was buried in Jerusalem, but not in the city of the kings.

Hezekiah (723 B.C.E.), his son, succeeded, and reigned for twenty-nine years. He was a most just and pious king, doing that which was right in the sight of God, "according to all that David his father did." He was unwearying in his resolve to uproot idolatry. He destroyed the images, cut down the groves, and even broke in pieces the brazen serpent of Moses, which had become an object of worship. "He trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him." His first act was to cleanse the Temple of its defilements, and restore the service of the Most High. He exhorted the priests to assist him in this holy work, and they willingly seconded his efforts.

Hezekiah's Passover.—When the work of purifying the Temple had been accomplished, Hezekiah resolved upon a national celebration of the Passover. To this end he sent letters to all the tribes of Israel and Judah, inviting them to Jerusalem to solemnize the festival. Many people of Israel mocked at the messengers of the king. Nevertheless some of the men, filled with a better spirit, went up to Jerusalem at the king's invitation. The royal

city was thronged with devout worshippers. They carefully removed every relic of idol worship from her midst. For seven days was the festival kept with great gladness; the priests and the Levites praising God day by day, "singing with loud instruments unto the Lord." The king joined in the joyous celebration with heart and soul. There had been no such Passover kept since the days of Solomon, King of Israel. It resulted in a great religious revival throughout Judah.

Overcomes the Philistines.—Hezekiah soon found himself at war with the old enemies of Israel. He smote the Philistines unto Gaza, and wasted all their borders.

In the sixth year of Hezekiah's reign occurred the destruction of the kingdom of Israel by Shalmaneser, King of Assyria.

Isaiah the prophet was the constant friend and adviser of Hezekiah. Micah also flourished in this reign.

CHAPTER IV.

Hezekiah (*continued*).—Manasseh.—Amon.

War with the Assyrians.—Hezekiah now determined to release his kingdom from the yoke of the Assyrians, and, as a first step, he refused to pay them any further tribute. Sennacherib, who was now King of Assyria, gathered a mighty host, invaded Judah, and captured some of the fenced cities. Then Hezekiah's heart failed him, and he begged Sennacherib to retire. The King of Assyria agreed to depart upon receiving three hundred talents of silver, and thirty talents of gold. Hezekiah, in order to pay this fine, stripped the house of the Lord, and also his own palace, of all the wealth they contained.

The danger was averted for a time; but after a few years Sennacherib again invaded Judah. He himself laid

siege to Lachish, while his three generals, at the head of a powerful army, set out to besiege Jerusalem. Meanwhile Hezekiah was not idle. He strengthened the walls and defences of his capital, cut off the water-supply from the outlying districts, and made darts and shields in abundance. He appointed captains over the people, and exhorted them all to be courageous and to trust in the Lord.

The enemy was now encamped around Jerusalem, and the Assyrian captains delivered a most insulting message from their master, in which they scoffed at Hezekiah, and railed at the God of Judah.

When the message of the Assyrian monarch was conveyed to Hezekiah, he rent his clothes, and sent for counsel to the prophet Isaiah. The God-inspired man bade the king be of good courage, and not fear the words of Sennacherib, who had blasphemed the Lord, and whose speedy destruction would follow. "And it came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians a hundred four score and five thousand; and when they arose early in the morning, behold they were all dead corpses." Then Sennacherib returned to Nineveh, and while at worship was slain by two of his sons. Esarhaddon, another son, succeeded to the throne.

Hezekiah's Illness.—After this Hezekiah became sick unto death, and Isaiah bore to him this message from the Lord, "Set thine house in order; for thou shalt die and not live." Hezekiah prayed to God, and at once Isaiah brought him the comforting assurance that he should be healed within three days, and that the Lord would add fifteen years to his life.

Merodach-baladon, King of Babylon, sent ambassadors bearing letters and a present to Hezekiah. The king, in the pride of his heart, showed the Babylonians all his

riches, his gold and silver and spices, and all his armor. Isaiah stood before him, and foretold that the day would come when all those treasures would be carried down to Babylon, and that his offspring would be slaves in the palace of the Babylonian king. One of the last acts of Hezekiah was to build a new conduit for conveying water to Jerusalem. The king slept with his fathers, and was buried in the chiefest of the sepulchres of the sons of David.

Manasseh, his son, succeeded him and reigned fifty-five years. He was a gross idolater. He built altars to strange gods in the courts of the Temple, made his son pass through the fire, and consorted with wizards. The Lord warned the people by the mouth of His prophets that terrible evils would overtake them, but king and people were alike deaf to these warnings. Manasseh shed much innocent blood throughout Jerusalem, and it is traditionally related that he caused Isaiah to be tortured to death.

Manasseh's Punishment.—The Assyrian hosts again invaded Judah, and this time with success. They took Manasseh, bound him with fetters, and carried him to Babylon. In his affliction "he besought the Lord his God, and humbled himself greatly before the God of his fathers." God listened to his prayers and restored him to Jerusalem and to his kingdom. "Then Manasseh knew that the Lord was God." He purged Jerusalem of its idols, and removed the altars he had erected in the Temple. He also repaired and strengthened the defences of the holy city, and placed captains of war in all the fenced cities of Judah. His long and inglorious reign ended at last, and he was buried in the garden of his palace.

Amon, his son, succeeded, and reigned only two years. He was an idolater like his father, but unlike his father

he did not repent of his wickedness. His servants conspired against him and slew him. But his death was avenged by the people who put his assassins to death. They then placed Josiah, his son, on the throne.

CHAPTER V.

Josiah.—Jehoahaz.

Josiah (638 B.C.E.) began his reign at the tender age of eight, and his rule lasted thirty-one years. Little is known of the early period of his rule, but when he reached the age of sixteen he began to seek the Lord with all his heart. The wickedness and idolatry that were rife throughout his kingdom became an abomination to him, and he resolved to purge the land of its iniquity. In this determination he was ably assisted by his faithful ministers and the prophets Jeremiah, Zephaniah, Habakkuk, and Nahum, who, by their earnest exhortations, strove to fan the flame of religious ardor among the people. Josiah's first work was to restore the Temple worship. He caused every vestige of idolatry to be removed from the sacred precincts, and repaired those portions of the House of God that had fallen into ruin.

The Book of the Law Found.—While engaged in overlooking the work in the Temple, "Hilkiah the priest found a book of the law of the Lord given by Moses." The repairs of the Temple having been finished, the king summoned all the men of Judah to Jerusalem, even to the Temple; then, standing in his place, "he read in their ears all the words of the book of the covenant that was found in the house of the Lord." Then he bound himself and all present by a solemn compact to keep God's commandments, His testimonies, and His statutes with all their heart and soul. After this he sent his officers throughout

the land, who removed all traces of idolatry and exhorted the people to serve the Lord their God.

Josiah's Passover.—Further to increase the people's devotion, Josiah kept a solemn Passover unto the Lord in Jerusalem. All the necessary ceremonies were performed with minute exactness. "There was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept."

Josiah's Death.—The King of Babylonia gradually extended his sway west of the River Euphrates. His successes roused the jealousy of Pharaoh-Necho, ruler of the great Egyptian nation. Raising an immense army, he set out to attack the Babylonian town of Charchemish on the Euphrates. Josiah, espousing the cause of the Babylonian king, raised an army, and attempted to oppose Pharaoh's advance. The Egyptian monarch sent ambassadors to Josiah begging him to desist, since there was no quarrel between Egypt and Judah. Nevertheless, Josiah would not alter his decision, but joined battle with the Egyptians in the valley of Megiddo. Before entering the fray, Josiah had disguised himself as a common soldier. But a stray arrow pierced the king's body, and he called to his servants to bear him away from the field. They hastened with him to Jerusalem, where he died and was buried in one of the sepulchres of his fathers. The mourning for this truly pious king was general throughout Judah and Jerusalem, the prophet Jeremiah especially lamenting his death.

Jehoahaz, or **Shallum,** one of Josiah's sons, was made king by the people. He reigned only three months. He did that which was evil in the sight of the Lord as most of his ancestors had done. He soon incurred the displeasure of Pharaoh-Necho, who loaded him with fetters and carried him down to Egypt, where he died.

CHAPTER VI.

Jehoiakim.—Jehoiachin.—Zedekiah.

Jehoiakim.—Pharaoh-Necho placed Eliakim, one of the sons of Josiah, upon the vacant throne, at the same time changing his name to Jehoiakim. He, too, was a wicked king, doing evil in the sight of the Lord. In order to pay the tribute exacted by the king of Egypt, he taxed the land very heavily; and although the land was groaning under its many misfortunes he led a life of riot and extravagance.

Nebuchadnezzar.—The Egyptians were at first successful in their expedition against the Babylonians. But the aspect of affairs was changed when Nebuchadnezzar, son of the king of Babylon, appeared upon the scene. He was a man of unbounded ambition, a skilful general, and an able administrator. He inflicted a crushing defeat upon the Egyptians at Carchemish and wrested from them all their previous conquests. Pursuing his victorious career, he entered Judah and reduced its king to a state of vassalage. For three years Jehoiakim paid him tribute, but in the fourth year he rebelled. Nebuchadnezzar sent his captains, who raised the Syrians, the Moabites, and the Ammonites against him, and besieged Jerusalem. In the midst of these troubles the king died, having reigned eleven years.

Jeremiah.—During the whole of Jehoiakim's reign the prophet Jeremiah was unceasing in his denunciations of the wickedness and folly of the people. Again and again he exhorted them to return to the Lord, lest destruction should overtake them. He prophesied with unmistakable plainness the overthrow of Jerusalem and the captivity that would follow. But his words were unheeded, his reproofs scoffed at. His life was often in great danger.

He was cast into prison, and at one period was saved from certain death only at the intercession of one or two of the better disposed among the people. His scribe and disciple Baruch shared with him many of these trials.

Jehoiachin, son of the last king, succeeded him and reigned three months. He also did evil in the sight of the Lord. Nebuchadnezzar, who had mounted the Babylonian throne, now marched to Jerusalem to conduct the siege in person. Jehoiachin, finding resistance useless, surrendered the city and himself into the hands of the King of Babylon. Nebuchadnezzar entered the Holy City and despoiled the Temple and the king's palace of all their treasures. He then carried away Jehoiachin and his family, and all the princes and the mighty men of valor to the number of ten thousand captives to Babylon, leaving only the poorest sort of people to inhabit Jerusalem. Among the captives was the prophet Ezekiel. He then appointed Mattaniah, the king's uncle, to reign in his stead, and changed his name to Zedekiah. For many years Jehoiachin was treated with great severity in Babylon, and closely confined to prison. But in the thirty-seventh year of the captivity "Merodach, King of Babylon, in the year that he began to reign," took the unfortunate King of Judah out of prison, changed his prison garments, and set his throne above the throne of the other captive and tributary kings in Babylon. He treated him with continual kindness and liberality till the day of his death.

Zedekiah, the nineteenth and last King of Judah, reigned eleven years. He did that which was evil in the sight of the Lord, nor did he listen to the exhortations of Jeremiah who, throughout the whole of his reign, continued to denounce the sinful misdeeds of king and people.

The People Divided.—There were at this time two factions among the people: the one, headed by many false prophets, sought alliance with the Egyptians in the hope

of freeing themselves from the Babylonian yoke; the other, led by Jeremiah, were in favor of acknowledging the supremacy of Babylon, and of waiting and laboring for the time when, through a return of God's favor, the people might regain their independence. Unfortunately the king threw in his lot with the Egyptian party, and he entered into an alliance with the king of Egypt, although he had sworn fealty to Nebuchadnezzar. In vain Jeremiah warned king and people at Jerusalem that they were rushing to destruction; while Ezekiel, prophesying in Babylonia, denounced in unmeasured tones the perfidy of Judah. The exhortations of the prophets fell upon closed ears, and the end, so long and persistently foretold, rapidly approached.

Siege of Jerusalem.—The forbearance of the Babylonian king was at length exhausted. In the ninth year of Zedekiah's reign, Nebuchadnezzar besieged Jerusalem and built walls and forts round about it. The siege lasted two years, until the people were reduced to the last extremity of famine. The alliance with Egypt proved a broken reed. The Egyptians made a feeble attempt to divert the Babylonians from the siege of Jerusalem, but they were defeated by Nebuchadnezzar at Gaza. No further attempt was made to relieve the city, whose doom was hastened by the dissensions which raged within its walls. Jeremiah, finding his counsels were scorned, attempted to withdraw to his native town in Benjamin, but was thrown into prison on a charge of treason. Meanwhile the Babylonians prosecuted the siege with redoubled vigor.

Destruction of Jerusalem (586 B.C.E.).—The final catastrophe, so long and so plainly predicted, was now at hand. In the eleventh year of Zedekiah's reign, on the ninth day of the fourth month, Jerusalem was carried by assault. The king, hastily collecting a remnant of his defenders, fled by night, but was hotly pursued by the

Babylonians, who overtook and captured him in the plains of Jericho. The unfortunate monarch was carried before Nebuchadnezzar at Riblah where judgment was passed upon him. "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him with fetters of brass, and carried him to Babylon."

For a month Nebuchadnezzar deliberated as to the ultimate fate of Jerusalem. But on the seventh day of the fifth month Nebuzar-adan, captain of the guard to the King of Babylon, entered the sacred city. "And he burnt the house of the Lord and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire." The walls of Jerusalem were razed to the ground, and the remnant of her inhabitants carried away to Babylon; save only the poorest of the land, who remained as vine-dressers and husbandmen. There were likewise carried away all the sacred vessels of the Temple which Solomon had made. Seraiah, the high priest, together with other dignitaries, were slain. But Jeremiah was spared and even treated with honor. Permission was granted him to go down to Babylon or to remain in Judah. He chose the latter alternative and dwelt with his brethren until their subsequent flight into Egypt. Thus fell the kingdom of Judah. It had endured three hundred and eighty-seven years, and had been ruled by nineteen kings.

QUESTIONS.

PART VI.

Chapter I.—Who was the first king of Judah? Give the date of his reign. How many years did Rehoboam reign in Jerusalem? Who was Rehoboam's successor? Who succeeded Abijam? Give an account of Asa's reign. With what king did he enter into an alliance, and against whom? How long did he rule? Give the name of Asa's successor. How long did Jehoshaphat rule? Give the date and an account of his reign. With whom did Jehoshaphat form a league? Who succeeded him?

Chapter II.—Who was Joram's wife? Describe his reign. Who succeeded Joram? How did Ahaziah come by his death? Who succeeded him? How long did Athalia reign? What action did Jehoiada take? How was Joash made king? How old was he when he began to reign, and in what year? How long did he rule? Describe his later years. What prophet was killed at his command? Whose son was Zechariah? Describe the reign of Amaziah. How long did Amaziah reign? With what king of Israel did he go to war? How did he come by his death?

Chapter III.—How long did Uzziah reign? Whose successor was he? What was his other name? Give an account of Uzziah's reign. Whose teachings did he follow? What was his sin and punishment? Who succeeded him? What did Jotham accomplish? Who was Jotham's successor? Who invaded Judah during the reign of Ahaz? What king came to help him against his allied enemies? What was the result of the war? Who succeeded Ahaz? How long did Hezekiah reign? Give the date of his reign. What did he do with the brazen serpent? Give an account of the Passover celebrated by Hezekiah. What kingdom was destroyed during his reign? Name the two prophets who prophesied in his time.

Chapter IV.—Who invaded Judah during Hezekiah's reign? Give an account of this invasion. What interference took place for his deliverance? By whom and on what occasion was the Babylonian Captivity first foretold? Who was the successor of Hezekiah? Describe the reign of Manasseh. How long did he rule? By whom was he succeeded? Who was Amon's successor?

Chapter V.—How old was Josiah when he began to reign? Give the date of his reign. What steps did he take for the restoration of the worship of God? Give the names of the prophets who assisted him in his work. What kind of a Passover did Josiah keep? In what battle did he die? Who was his successor? Describe the misfortunes of the reign of Jehoahaz.

Chapter VI.—Who succeeded Jehoahaz? Describe the reign of Jehoiakim. Who was Nebuchadnezzar? Why was Jeremiah persecuted? Who was Baruch? Who was Jehoiakim's successor? What happened in the reign of Jehoiachin? Who was Ezekiel? How long was Jehoiachin kept a captive? By whom was he set free? Who was his successor? What provocation did Zedekiah give to Nebuchadnezzar? What was his fate? Who was the last king of Judah? What brought on the siege of Jerusalem? By whom and on what day was the Temple destroyed? When, where, and by whom were the people of Judah taken captives? How long did the kingdom of Judah exist? Give the date of its end.

PART VII.

THE CAPTIVITY. THE RESTORATION.

CHAPTER I.

Gedaliah.—Ishmael.

Gedaliah.—Before returning to Babylon, Nebuchadnezzar appointed Gedaliah, son of Ahikam, ruler over the remnant of the people who had been permitted to remain in the land of Judah. Gedaliah set up his court in Mizpah, and there gathered unto him Jeremiah the prophet and such of the leading men as had escaped the general destruction. Among them was Ishmael, the son of Nethaniah, of the royal family, a restless and ambitious man, who soon formed a plot for the murder of Gedaliah. Johanan, the son of Kareah, revealed the plot to Gedaliah, and even offered to rid him of the conspirator. Gedaliah, however, turned a deaf ear to the warning. In the second month of his rule he was treacherously murdered by Ishmael and his followers, who also put to the sword all the Jews and Chaldeans that were found in Mizpah.

Ishmael.—The assassination of Gedaliah was kept a secret. On the second day after the occurrence there reached Mizpah a band of Israelites, eighty in number, from Shechem, Shiloh, and Samaria, to offer up their lamentations at the ruined temple of the Lord. Ishmael, pretending to mourn with them, led them into the midst of the city and then put them to the sword.

But now terror fell upon Ishmael and his supporters. By the murder of Gedaliah and the slaughter of the Chaldeans they had openly rebelled against Nebuchadnezzar, and they feared the wrath of that monarch. They resolved upon flight, and Ishmael compelled the people to accompany him to the land of the Ammonites. But Johanan, the determined enemy of Ishmael, pursued him with a band of men, and overtook him at the waters of Gibeon. Ishmael was immediately deserted by the bulk of his followers, and was glad to escape to Ammon with but eight of his men. Johanan, still fearing the wrath of Nebuchadnezzar, led the people toward Egypt. Jeremiah entreated the people in God's name to return to Judah, and to dwell in peace under the rule of the Babylonian kings, but his words were unheeded. The Jews entered Egypt and dwelt in Tahpanhes. Their disregard of God's command not to go down to Egypt met with its due punishment. In course of time Nebuchadnezzar victoriously invaded Egypt, and revenged himself upon the Jews who had taken refuge in that land.

CHAPTER II.

The Captivity.—Daniel.

Daniel.—The great mass of the Jews now dwelt in Babylon. Their lot would not have been unhappy, could they have forgotten their native land, with its glorious associations. They were permitted a considerable amount of freedom, and some of their comeliest youths were educated and trained at the king's expense. Among these were Daniel, with his companions, Hananiah, Mishael, and Azariah, to whom were given the Chaldean names of Belteshazzar, Shadrach, Meshach, and Abednego. At the end of their period of training, the four young Jews

were presented to the king, who was so pleased with their attainments that he appointed them to places near his person.

Nebuchadnezzar's Dream.—Nebuchadnezzar, in the second year of his reign, dreamed a dream, wherewith his spirit was troubled. He called his astrologers and sorcerers, and bade them tell him the dream and its interpretation; but they were altogether unable to satisfy the king; the secret was, however, revealed to Daniel in a night vision, and he explained the dream to Nebuchadnezzar. The monarch had beheld a mighty image, the head of which was of gold, the breast and arms of silver, the trunk and thighs of brass, the legs of iron, the feet part of iron and part of clay. In the interpretation, mention was made of the successive kingdoms which were to arise on the downfall of Babylon and of each other. So impressed was Nebuchadnezzar with the wisdom and skill of Daniel that he fell upon his face and worshipped him, exclaiming: "Of a truth it is that your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Then the king made Daniel ruler over the whole province of Babylon, and also associated his friends with him in the affairs of government.

The Fiery Furnace.—Nebuchadnezzar set up an image of gold, and bade all his people bow down and worship it. Some of the princes of the land, who were jealous of the honors bestowed upon Daniel and his companions, noticed that they disobeyed the command, and reported their conduct to the king. The king ordered Shadrach, Meshach, and Abednego to be thrown into a fiery furnace, heated seven times more than it was wont to be heated. But Nebuchadnezzar beheld with amazement that they stood unharmed in the midst of the furnace. Bidding them come forth, he ordered their accusers to be cast into the flames, and they were instantly consumed.

CHAPTER III.

Daniel (*continued*).—Belshazzar.

Belshazzar.—The Bible does not narrate the events of the following twenty-three years, but resumes the history of Babylon in the second year of the reign of Belshazzar, a descendant of Nebuchadnezzar.

Belshazzar's Vision.—Belshazzar made a great feast to a thousand of his lords. The king and his court drank wine out of the golden vessels brought from the Temple at Jerusalem, and praised their gods of gold and silver, of brass and iron, of wood and stone. At that moment the fingers of a man's hand were seen writing certain words upon the walls of the banqueting hall. Consternation fell upon the revellers assembled. The king, who shook with fear, so that "his knees smote one against another," summoned his wise men and astrologers; but no one could explain the mystic characters. At length Daniel was fetched from the retirement in which he appears to have lived for many years, and entreated to explain the ominous writing. The prophet first rebuked the king because he had defied the Lord of Heaven, defiled the sacred vessels of His Temple, and praised his graven images, "which see not, nor hear, nor know." Then, turning to the wall, he read to the king the words, MENE, MENE, TEKEL, UPHARSIN, and announced their interpretation—"God hath numbered thy kingdom and finished it;" "thou art weighed in the balances and art found wanting;" "thy kingdom is divided and given to the Medes and Persians." As a reward for his skill, Daniel was clothed in scarlet, and proclaimed third ruler in the kingdom.

That very night, Cyrus, having turned the waters of the Euphrates, entered through the gap in the battlements

captured the city of Babylon, and slew Belshazzar, together with many of his lords. Thus fell Babylonia beneath the Persian yoke. Cyrus appointed Darius the Mede satrap of the conquered province.

Daniel in the Lions' Den.—Darius appointed one hundred and twenty princes who should be over the whole kingdom, and above them all he placed Daniel. The princes were jealous of his promotion, and persuaded Darius to sign a decree that no one should ask a petition of any god or man for thirty days, save of the king alone. He who transgressed this command was to be flung into the lions' den. The princes hoped that Daniel would disobey the decree, and in this hope they were not disappointed, for Daniel offered up his prayers and supplications to God, as was his daily custom. The princes claimed judgment against Daniel, and Darius very unwillingly consented. Daniel was thrown to the lions, but through the mercy of God they harmed him not. Then Darius commanded that the accusers should be thrust into the den, when they were instantly torn to pieces. Daniel lived, honored and beloved, at the Persian court for the rest of his life.

CHAPTER IV.

End of the Captivity.—The Temple Rebuilt.

Cyrus's Proclamation.—The long captivity, so patiently borne by the Jews, was now about to end. Cyrus, who deserved the proud title of "Servant of God," issued a decree in the first year of his reign, permitting and encouraging his Jewish captives to return to the Holy Land. He further desired his subjects to endow the Jews "with silver and with gold, and with goods and with beasts," besides giving them free-will offerings for the Temple to

be erected in Jerusalem. Cyrus also brought forth the vessels of the house of the Lord that had been carried away by Nebuchadnezzar, to the number of five thousand four hundred, and restored them to the captives.

Return of the Jews (535 B.C.E.).—And so the joyous caravan set out on its long march from Babylon to Jerusalem. It comprised 42,360 Jewish souls, besides whom there were 7,367 servants and 8,136 beasts of burden. Nevertheless, many of the Jews remained in Babylon, while many more settled in Persia, keeping up communication with their brethren in Jerusalem, and going up there from time to time. Cyrus appointed Zerubbabel as leader, and conferred upon him the title of "Tirshatha." The Bible states, that among those who went up were "two hundred singing men and singing women;" and it is most probable that these composed and sang some of the Psalms which refer especially to the return from exile. The Holy Land being reached, the Jews settled down in the cities which they had formerly occupied. In the month of Tishri "the people gathered themselves together as one man to Jerusalem, to celebrate the festivals." Jeshua, the priest, and Zerubbabel the governor, set up an altar to God, and offered thereon the prescribed sacrifices. They also celebrated the Feast of Tabernacles, with all its observances.

Rebuilding the Temple.—The people now contributed largely, from the wealth they had brought with them from Babylon, toward the rebuilding of the Temple. They hired masons and carpenters; Tyrian and Sidonian woodcutters hewed down for them the cedars of Lebanon, conveyed them to Joppa and thence to Jerusalem. In the second year of their return they laid the foundations of the House of God, amid the greatest rejoicing.

The Work Hindered.—Troubles were not long in coming. When Shalmaneser carried the men of Israel

captive to Assyria, he transferred a considerable number of his own subjects to the depopulated cities. These Assyrians, or Cutheans, as they are sometimes called, now came to Zerubbabel and Jeshua, and claimed to partake in the work in which they were engaged, saying: "For we seek your God as ye do, and we do sacrifice unto Him." But Zerubbabel and Jeshua peremptorily refused to let them have any share in the work. Disappointed in their desire, they troubled the people of Judah, and hindered them in their plans. They also influenced Cyrus, who withdrew his proclamation, and so the work of rebuilding the Temple was suspended till the second year of the reign of Darius, King of Persia, a period of about fifteen years. The prophets Haggai and Zechariah lived and prophesied unto the Jews that were in Judah and Jerusalem during this time.

Dedication of the Second Temple (516 B.C.E.).—Zerubbabel and Jeshua now ventured to resume the building of the Temple. The Persian satrap of Judea asked by what authority they were proceeding with their enterprise, and was informed that they were acting in accordance with a proclamation issued by Cyrus. The satrap knew of no such document; but caused search to be made for it in the royal records. It was found, and instantly Darius pronounced a decree permitting the Jews to continue their work. The Temple was finished on the third day of the month Adar, in the sixth year of the reign of Darius. The dedication was celebrated with great joy, numerous sacrifices were offered, and the due services of the House of God were regulated according to the law of Moses. In the following month the people went up to Jerusalem, and kept the festival of Passover, with all its ceremonial observances.

CHAPTER V.

History of Esther (473 B.C.E.).

Ahasuerus.—On the death of Darius, the throne of Persia was filled by Ahasuerus—probably the historical Xerxes. His kingdom extended from India to Ethiopia, and embraced one hundred and twenty-seven provinces. In the third year of his reign he gave a grand entertainment to his nobles in Shushan (Susa), his capital. In the height of the revelry, he commanded his queen, Vashti, to appear at the banquet, "to show the people and the princes her beauty." Vashti disobeyed the royal command, and was in consequence divorced by the king.

Esther.—After a time Ahasuerus sought another wife. Among the Jews dwelling in Persia was a descendant of the tribe of Benjamin, named Mordecai. He had brought up an orphan cousin, named Hadassah, or Esther, a maiden beautiful to look upon, and good as she was beautiful. She was taken to the palace, and so fair did she appear in Ahasuerus's eyes, that he set the royal crown upon her head, and made her queen instead of Vashti.

Mordecai.—Hadassah's elevation brought with it the promotion of Mordecai, who is spoken of as sitting in the "king's gate." Being thus brought in contact with the court officials, he discovered that a plot was being hatched against the king's life by two of his trusted chamberlains. Mordecai informed the king, through Esther, of the conspiracy. Investigation was made, the chamberlains were found guilty, and hanged, and the circumstances were written in the Book of the Chronicles.

Haman.—After these events Ahasuerus promoted his favorite, Haman, to the chief post of honor in his kingdom. All the king's officers bowed down to Haman; "but Mordecai bowed not, nor did him reverence." Anger

and hatred filled Haman's soul, and he resolved on the destruction, not only of Mordecai, but of all the Jews in the Persian dominions. With the superstition of an Oriental he cast lots to find a month unlucky to the Jews, and the lot fell upon the month of Adar. Going to the king, Haman spoke in harsh terms of the Jews, counselling their destruction, and offered the king ten thousand talents of silver in exchange for their lives. Ahasuerus, a weak and foolish monarch, sealed a decree for the extermination of the Jews on the thirteenth day of Adar, and their goods to be taken as a spoil.

Esther's Resolution.—Mordecai soon heard of the decree. He sent a message to Esther, bidding her supplicate the king to spare her unfortunate people. He pointed out to her, that if she refused her aid, help would come from another quarter, and that it looked like the design of Providence that she should be queen at such a time. Moved by these words, Esther commanded that all the Jews in Shushan should fast three days and three nights; at the end of that time she would go to the king, although against the law, adding: "And if I perish, I perish."

CHAPTER VI.

History of Esther (*continued*).

Esther's Request.—The fast was held, and the queen, arraying herself in her gorgeous robes, stood before the king. No sooner did Ahasuerus look upon her than he held out the golden sceptre, and asked what request she had to make, for he would grant it, were it even the half of his kingdom. The queen replied by inviting the king and Haman to a banquet which she had prepared. At the banquet the king again asked Esther to name her request. Esther replied by asking the king and Haman

to a feast on the following night. Haman went forth more than ever elated at the honor shown him by the queen; but when he saw the unbending Mordecai in the king's gate his heart was filled with wrath. Taking counsel with his wife, Zeresh, she advised him to build a gallows fifty cubits high, and to ask the king's permission to hang Mordecai on it.

Mordecai's Honors.—On that eventful night the king could not sleep, and to while away the time the chronicles of his reign were read before him. When the circumstances of the plot against his life were read, he suddenly inquired what honor and dignity had been done to Mordecai. At this moment Haman entered. The king at once asked Haman what should be done to the man whom the king delighted to honor. Haman, thinking that the king wished to bestow upon him some new token of his favor, answered that the man should be arrayed in the king's robes, with the king's crown upon his head; that he should ride through the city upon the king's horse, and that a herald should proclaim before him, "Thus shall it be done to the man whom the king delighteth to honor." Ahasuerus ordered Haman to go at once, and do to Mordecai even as he had said. The procession being over, Haman hastened to his house mourning. With a heavy heart he went to the queen's second banquet.

Haman's Fall.—Again, at the second feast, Ahasuerus asked Esther what was her petition and her request. Then Esther revealed to the king that she was of the Jewish race, and that she and her people were doomed to destruction. The king asked who it was that dared presume in his heart to execute such a purpose. Esther replied: "The adversary and enemy is this wicked Haman." Instantly the king's wrath lighted on his former favorite. One of the chamberlains mentioned the gallows that had

been erected for Mordecai, and the king commanded that Haman should be hanged on it.

Mordecai's Advancement.—That very day was Mordecai installed in Haman's place. Despatches were sent to all parts of his kingdom revoking his former edict, and encouraging the Jews to defend themselves against their enemies. The eventful thirteenth of Adar arrived at length. The Jews, encouraged by the king's decree, bravely withstood the onslaught of their enemies. Among those who perished were the ten sons of Haman. In Shushan the attack and resistance were repeated on the fourteenth also. In memory of this deliverance, the Jews to this day celebrate the feast of *Purim* in its due season. The word is derived from *Pur*, meaning "lot."

CHAPTER VII.

Ezra.—Nehemiah.

Ezra the Scribe.—On the death of Xerxes, his son Artaxerxes ascended the Persian throne. In the seventh year of his reign, another body of Jews, to the number of over fifteen hundred, set out from Persia to return to the Holy Land. The leadership of this band was conferred upon Ezra, a descendant of Aaron the high priest, a righteous and God-fearing man. Armed with a royal edict, he set out on his journey in the month of Nisan, and reached Jerusalem in the month of Av (458 B.C.E.). Ezra was shocked and grieved to find that many of the Jews had married heathen wives. He was determined to check this sin with unsparing hand. He summoned the whole congregation before him, and charged them with having transgressed God's command. The people acted according to the advice of Ezra, and purified themselves from their transgression. It was at this period that

Haggai and Zechariah prophesied to the inhabitants of Jerusalem. The Bible gives few further details of Ezra's work; but, according to tradition, he (1) founded the "Great Synagogue"; (2) collected and arranged the books of Scripture as they now exist; (3) introduced the present Hebrew characters; (4) added the vowel points, which are yet employed; and (5) composed portions of the prayer-book which we still use.

Nehemiah.—The work of restoration at Jerusalem was now taken up by other hands. Nehemiah held the important post of cup-bearer to King Artaxerxes. Learning that the inhabitants of Jerusalem were in great affliction, while its walls were still in ruins, Nehemiah determined to proceed to the Holy City to improve its condition. In the twentieth year of Artaxerxes's reign he obtained permission to carry out the desire of his heart—the rebuilding of Jerusalem—but promised to return to Persia in twelve years. With an edict from the king, he set out on his long journey, and arrived in due course at his destination. Having viewed the city secretly by night, he set about the rebuilding of its walls with the utmost vigor. The inhabitants entered heartily into his views, and set about the work with enthusiasm. The surrounding tribes, who had been hostile to the Jews since their return, viewed these proceedings with alarm and envy. They mocked the Jews, taunted them with rebellion, and hindered them in every possible way. So great became the annoyance that Nehemiah had to arm the people, so that half of them labored at the walls while the other half stood beside them with spear and shield and bow for their protection.

The Walls Rebuilt (444 B.C.E.).—Many of the people complained to Nehemiah that they had become impoverished through their brethren taking usury of them. Nehemiah rebuked the usurers, forced them to restore the pledges, and induced them solemnly to renounce such

practices for the future. Nehemiah himself set the people a noble example of disinterestedness and magnanimity. Seeing that his people were in distress, he refrained, all the years he was governor, from exacting the fees that were attached to his office. He also fed one hundred and fifty persons daily at his table. Still the work of rebuilding the walls went on in spite of unceasing hostility from without. At length the walls were finished, in the short space of fifty-two days. The doors were then set up, and porters were appointed with strict injunctions to guard against surprise, especially by night.

The Law Read.—All the people gathered before the water gate and entreated Ezra to read to them the Law of God. So on the first day of the seventh month, Ezra ascended a wooden pulpit that had been made for the purpose, and began to read aloud the Word of God. Thirteen of the most learned men at the same time explained to the people what was read, probably translating it into the Chaldaic tongue. The reading was continued on the second day, and then the inhabitants prepared to celebrate the festival of Succoth. They went forth to the neighboring mountains and fetched palms and myrtles, and erected booths, as is commanded. The festival had not been so religiously kept since the days of Joshua. On the twenty-fourth day of the same month they kept a solemn fast, "and stood and confessed their sins and the iniquities of their fathers."

Reform of Abuses.—As Jerusalem was still underpopulated, Nehemiah chose one out of every ten of the people to dwell within its walls, while the rest were allowed to depart to the country. Nehemiah having thus accomplished all that he had desired, returned to Persia. But he was soon recalled to Jerusalem, to reform the abuses that had sprung up in his absence. What grieved Nehemiah most was the open desecration of the Sabbath,

which was practised in Jerusalem. The Jews had also relapsed into the sin of mixed marriages.

The prophet Malachi raised his voice again and again to denounce these transgressions.

With a sweeping hand Nehemiah reformed all these abuses. He exhorted the people to live by the Law of God, and to make His word their guide and support through life.

CHAPTER VIII.

Chanukah.—Feast of Dedication, 164 B.C.E.

In the time of the Second Temple, about two hundred years before it was destroyed by the Romans, Antiochus Epiphanes, King of Syria, cruelly oppressed the Jews dwelling in Palestine. He hated the Jewish religion, and labored unceasingly to uproot it. He killed many of the Jews, and polluted the Holy Temple. He burnt all the books of the Law, prohibited the keeping of the Sabbath, and punished severely those who even attempted to retain the name of Jew. All Palestine lay crushed at the tyrant's feet, and the Jewish nationality, as well as the Jewish faith, seemed about to perish together.

But deliverance was at hand. At Modin, a village of Judah, there dwelt an aged man of priestly family, named Mattathias, the Asmonean, a man of great piety. With him lived his five sons, whom he trained in a passionate love for their holy faith. They were all brave men, but the most noteworthy of them was Judas, surnamed Maccabeus. It happened that some Syrian officers visited Modin, and erecting an altar to one of their idols, bade Mattathias to sacrifice to it. The aged patriot, filled with holy anger, slew the king's messenger, and raised the standard of revolt. He soon gathered an army, but died ere a blow could be struck, appointing Judas to succeed him.

For three years the Jews struggled against the Syrian hosts with varying fortune, but in the end completely routed them in two great battles. Judas, following his victories, drove his enemies entirely out of Palestine. Entering Jerusalem, he caused the Temple to be purified. On the twenty-fifth of Kislev he consecrated anew the House of God. In memory of the dedication of the Temple, we keep the festival of Chanukah.

QUESTIONS.

PART VII.

Chapter I.—Whom did Nebuchadnezzar appoint governor over the remnant of the people? In what place did Gedalia set up his court? What befell him? What happened to Ishmael? What happened to Johanan and the rest of the people?

Chapter II.—Who were the four youths educated by the Babylonian king? By what other names were they known? What was Nebuchadnezzar's dream and Daniel's interpretation? How did the king reward Daniel and his friends? What happened to Shadrach, Meshach, and Abednego in Babylon? Why were they thrown into the fiery furnace?

Chapter III.—Who was Belshazzar? In what consisted the impiety of Belshazzar's feast? What happened during its celebration? Relate the interpretation given by Daniel. How did Babylon fall? To what monarch did Babylon then become subject? Why was Daniel cast into the lions' den? What was the consequence?

Chapter IV.—Who was Cyrus? What was his attitude toward the Jews? Who issued a proclamation for the building of the second Temple? When did the first band of exiles leave for Jerusalem, and how many? Under whom? Who were Zerubbabel and Joshua? Who interrupted in the building of the Temple? What effect did it have? What prophets lived during that time? When did the dedication of the second Temple take place, and who built it?

Chapter V.—Who succeeded Darius? Why did he repudiate Vashti? Who was Esther? By whom was she brought up? How did Mordecai save Ahasuerus's life? Who was Haman? What gave rise to Haman's hatred of the Jews? How did he plot their destruction? On what day? What was done to prevent the massacre?

Chapter VI.—How was Haman's plot frustrated? How was Mordecai

honored? What was Haman's end? What was the occasion and date of Purim? What is the meaning of the word Purim?

Chapter VII.—Who was Ezra? To what tribe did he belong? What reform did he effect? Who gave Ezra permission to return to Jerusalem? When did he return? How many persons accompanied him? Describe the works that, according to tradition, Ezra carried out. By whom was Ezra succeeded in his office? Who was Nehemiah? What office did he hold in the Persian court? What request did Nehemiah make of the king of Persia? What was the object of his mission? When were the walls rebuilt? What reform did Nehemiah effect? In which of his labors was he assisted by Ezra? What happened at Jerusalem during Nehemiah's absence? What prophet lived at this time, and assisted Nehemiah in his labors?

Chapter VIII.—Who was Antiochus Epiphanes? How did he oppress the Jews? Who raised the revolt at Modin? Who succeeded Mattathias as leader? On what day did Judah consecrate the House of God, and in what year?

APPENDIX.

GEOGRAPHICAL APPENDIX.

THE country which was the scene of the chief events related in the Bible, is situated in the southwest portion of Asiatic Turkey. It forms a part of the province of Syria, and is under the rule of the Sultan. It is now inhabited mostly by Turks, but there are large Jewish communities at Jerusalem, Tiberias, Hebron, Safed, and Joppa. A considerable number of Christians dwell in Jerusalem, Nazareth, Acre, etc.

Names.—This country is known by many different names, the principal of which are:

1. *Canaan*, after the youngest son of Ham, whose descendants dwelt in the parts between the Jordan and the Mediterranean.
2. *Palestine.* This name was derived from the Philistines, who dwelt along the western coast.
3. *The Land of Israel*, from the name bestowed upon Jacob, and afterward adopted by his descendants.
4. *The Land of Judah.* This name was first applied to the kingdom of Judah, but was in later times extended to the whole country.
5. *The Land of Promise*, from the promise made to Abraham that his descendants should possess it.
6. *The Holy Land*, because it was the seat of the worship of the true God, and because the Lord revealed Himself there to His prophets.

Boundaries.—North by the mountains of Lebanon; west by the Mediterranean Sea; south by Arabia; and east by the ranges of Hermon and Bashan, and the Syrian Desert.

Extent.—Length, from north to south, 185 miles; breadth, from west to east, about 70 miles. Area, 11,000 square miles. It is about the size of Switzerland.

Population.—In the time of David the population was probably about 5,000,000.

Divisions.—

On the north:

Asher.	Chief towns:	Accho, Achzib.
Naphtali.	"	Kadesh, Hazor, Hamath.

Zebulun.	Chief towns:	Tiberias.
In the middle:		
Manasseh.	"	Megiddo, Oprah, Dothan, Beth-shan.
Issachar.	"	Endor, Shunem, Jezreel, Gilboa.
Ephraim.	"	Samaria, Tirzah, Gilgal, Shechem, Shiloh, Timnath-Serah.
In the south:		
Dan.	"	Modin, Ekron, Ajalon, Timnah, Eshtaol, Joppa.
Benjamin.	"	Jerusalem, Jericho, Bethel, Ai, Gibeon, Ramah, Michmash, Kirjath-Jearim.
Judah.	"	Bethlehem, Makkedah, Libnah, Hebron, Adullam, Engedi, Tekoah, Lachish.
Simeon.	"	Beer-sheba, Askelon, Gaza.
On the east of Jordan:		
Manasseh.	Chief towns:	Ashtaroth-Karnaim, Golan, Edrei.
Gad.	"	Succoth, Matanaim, Peniel, Ramoth-Gilead, Rabbah, Mizpah.
Reuben.	"	Heshbon, Dibon, Medeba.

Mountains.—Palestine is a very mountainous country, though the peaks are not high as a rule. The principal ranges are: Lebanon and Anti-Lebanon in the north; principal height, Mount Hermon, 11,000 feet. Mount Tabor, in Zebulun. Mount Gilboa, in Issachar. Mount Carmel, in Manasseh. Mountains of Ephraim, principal heights, Ebal and Gerizim. Mount of Olives in Benjamin. Mountains of Judah. Mount Gilead, in Gad. Mountains of Abarim, with Mount Nebo and Mount Pisgah in Reuben.

Plains.—The Plain of Jezreel, in Manasseh and Issachar Sharon, on the west coast; Esdraelon, in Issachar; Plain of the Jordan, on both sides of that river; Hinnom and Jehoshaphat, near Jerusalem; Ajalon, in Dan.

Rivers.—The Jordan, forming the eastern boundary, rises in Lebanon and flows into the Dead Sea; the Kishon, through Issachar and Manasseh into the Mediterranean Sea; River Jabok, through Dan into the Jordan; River Kidron, through Judah into the Dead Sea. Smaller rivers are Besor, in Judah, Cherith, in Benjamin, and Arnon, in Gad. Besides these there are many mountain streams which are almost dry in summer.

Lakes.—Merom and Chinneroth, between Naphtali and Eastern Manasseh; the Dead Sea, between Benjamin, Judah, and Reuben.

Climate.—The Holy Land enjoys a variety of climates. The hilly regions are cool and even cold, while the sheltered plains and valleys are as hot as the tropics. It is an easy matter to pass, in an hour's journey, from spring to summer. There are two rainy seasons. The first rains fall in the month of *Cheshvan* (November), and the latter rains in *Nisan* (April). The dews are very heavy, and compensate in great measure for the absence of rain during the droughty summer.

Soil.—In Biblical times Palestine was very fertile, "a land flowing with milk and honey." The land is less productive now, owing especially to the destruction of the forests, and the consequent washing away of the soil.

Minerals.—Iron and copper, in the Lebanon range; salt and bitumen, on the borders of the Dead Sea; sulphur, in the vale of Siddim; nitre.

Vegetables.—Wheat, barley, rye, cucumber, hyssop, manna, pulse, many spices, flax, melon.

Trees.—Cedar, almond, cypress, palm, oak, olive, poplar, acacia, sycamore, terebinth, vine, willow, myrrh, galbanum.

Fruits.—Apricot, almond, date, fig, grape, olive, pomegranate.

Flowers.—Rose, lily.

Animals.—Wild and tame ass, leopard, ox, sheep, goat, bear, lion, camel, wild bull, deer, wolf, bee, ant, locust, scorpion, dove, owl, quail, stork, raven, ostrich.

Original Inhabitants.—When the children of Israel entered the Holy Land under the leadership of Joshua, they found it inhabited by seven tribes: the Canaanites, Hivites, and Perizzites dwelt in the north, the Jebusites in the centre, the Hittites and Amorites on the south and east. The Girgashites occupied the eastern side of the Sea of Chinneroth.

Neighboring Nations.—The western sea-coast, from Raphia to Joppa, was occupied by the Philistines. To the north of these dwelt the Phœnicians. To the southwest lay Egypt. On the east of the Dead Sea stretched the land of Ammon and Moab. Syria (Aram) lay due north, while east of the Syrian Desert were Assyria, Media, Babylonia, Persia, and India.

Commerce.—Trade has existed from the period when men first formed themselves into communities. In the history of

Abraham we read of money current with the "merchant." In the time of Jacob we hear of well-ordered caravans trading between distant countries. The Jews were chiefly agriculturists.

THE BOOKS OF THE BIBLE.

I. **The Law** (*Torah*), also called the "Pentateuch" (Five Books). It contains besides the Law the history from Adam to the death of Moses. It is divided into five books, each of which is subdivided into weekly sections (*Sedro*), and these again into seven divisions, of which each is called *Parsho*. The following are the five books:

1. *Genesis*. Contains the history of the creation, of Adam and his sons, of Noah and the flood, and of the patriarchs to the death of Joseph.

2. *Exodus*. Contains the history of the Israelites in Egypt, their departure from Egypt, the Revelation on Mount Sinai, and the construction of the Tabernacle.

3. *Leviticus*. Laws concerning sacrifices, dietary and sanitary laws, the sanctification of man.

4. *Numbers*. History of the Israelites during their journeys in the wilderness from Sinai to the borders of Moab.

5. *Deuteronomy*. Moses addresses the people, and exhorts them to be faithful to God and His law.

II. **Prophets.**

1. *Earlier Prophets:* Containing the history of the Israelites from the conquest of Palestine by Joshua to the destruction of the Temple of Jerusalem by Nebuchadnezzar, King of Babylon.

(*a*.) Joshua. The conquest and the division of the Holy Land.

(*b*.) Judges. The period of the Judges, between the death of Joshua and the birth of Samuel.

(*c*.) Two Books of Samuel. The history of Samuel and Saul, the earlier history of David (first book), and the reign of David (second book).

(*d*.) Two Books of Kings. Death of David, reign of Solomon, division of the realm into kingdoms of Judah and Israel, kings of Judah to Jehoshaphat, and of Israel to Ahab (first book), the successors of Ahab to the occupation of the country by the Assyrians, and the successors of Jehoshaphat to the beginning of the Babylonian exile (second book).

2. *Later Prophets:* Contains exhortations to faith in God and obedience to His commandments, addresses of rebuke, and words of comfort.

(*a.*) Isaiah. During the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.

(*b.*) Jeremiah. From the reign of Josiah to the Babylonian exile.

(*c.*) Ezekiel. During the Babylonian exile.

(*d.*) (The twelve) Minor Prophets.

Contemporaries of Isaiah: Hosea, Joel, Amos, Obadiah, Jonah, Micah.

From the end of the Assyrian invasion to the beginning of the Babylonian invasion: Nahum, Habakkuk, Zephaniah.

After the return of the Jews from the Babylonian exile: Haggai, Zechariah, Malachi.

III. **Hagiographa** or **Holy Writings.**

1. *Psalms of David* and several other writers.

2. *Proverbs of Solomon.*

3. *Job.* Contains the history of a pious man who suffered exceedingly, yet remained faithful to God, and the discussions of Job and his friends on the goodness and justice of God.

4. *Song of Solomon.* Songs in which the relation between God and Israel is supposed to be figuratively represented as that between bridegroom and bride.

5. *Ruth.* The history of Ruth, her kindness and faithfulness to her husband and his kinsfolk.

6. *Lamentations.* Lamentations of Jeremiah over the destruction of the Temple in Jerusalem by Nebuchadnezzar, and the exile of the Israelites.

7. *Ecclesiastes.* Reflections on the vanity of human life.

8. *Esther.* The history of Haman's plot against the Jews, and its defeat through Mordecai and Esther.

The last five books are called "the five rolls," and are read on Passover, Festival of Weeks, ninth of Ab, Festival of Tabernacles, and Purim respectively.

9. *Daniel.* The history and visions of Daniel during the Babylonian exile.

10. *Ezra.* The history of the return of the Jews from the Babylonian exile, and the rebuilding of the Temple.

11. *Nehemiah.* The rebuilding of the walls of Jerusalem.

12. *The two Books of Chronicles.* Genealogies of the tribes of Israel, and the history of the kingdom of Judah.

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